The Journal of Historical Review

THIS ISSUE

—Cremator Hours—
the Possible and
the Impossible

Justice and the
on-going NS Trials

plus

Lawrence of Arabia
(revised)

Unanswered Correspondence
Butz, Brandon, Chaim

Volume Two, Number Three Fall 1981

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A Note from the Editor

Well, what does one say on assuming the editorship of *The Journal of Historical Review*? "Hello," I suppose.

I know these are some pretty big boots to fill, especially with the violent cross-fire and all. But the fruits of Revisionism, in my view, are just too valuable to take lightly.

We can certainly use a more honest history; leading perhaps to a more cause-and-effect-aware citizenry. These can make for a far more sane and responsible leadership.

Sound decisions are not made with false, unscrutinized data.

And only the slavemaster prospers where but a single view is heard.

But should a blasphemy be uttered to challenge that view, the fellow who dared utter it is threatened with sacking. They say nasty things about him in the papers and glare at his associates hoping that they don't become similarly obsessed.

Revisionists go into the teeth today of the heaviest slavery of all—the slavery of thought.

In the arena of what is "acceptable," lies are often bought with cowardice. Fear of facing the truth takes the sting out of responsibility, sweeping the consequent penalties under the rug—for a time.

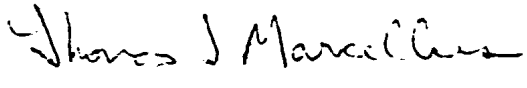
But with the better part of the world now under the influence of powerful interests who debase laws and slant texts, we're all headed for the concentration camp.

Harry Elmer Barnes thought that one way out was to "bring history into accord with the facts." We agree. And so in pursuit of this worthy aim, allow me to introduce you to Drs. Reinhard K. Buchner and Wilhelm Stäglich.

Dr. Buchner is trained in physics and engineering and is therefore well qualified to estimate what was physically impossible: The cremation of "millions."

Dr. Stäglich specializes in jurisprudence and served as a judge in West Germany, that is, until he began publicizing his contention that prejudice and coercion in the pursuit of justice produce lies and injustice. He *knows* the truth about those on-going "war-crimes" trials and I'm sure you'll find his presentation enlightening.

So welcome, and good reading!



Thomas J. Marcellus

Unanswered Correspondence

LEWIS BRANDON & ARTHUR R. BUTZ

Christopher Hitchens
New Statesman
10 Great Turnstile
London WCIV 7HJ England

26 August 1980

Dear Christopher Hitchens:

If the *New Statesman* is not "part of Israel's media chorus" (*NS* 20 June 1980) then why is it that your paper refused to print letters from three distinguished Revisionist academics, after they were slandered in your tractate last November?

Your distinguished editor felt that the views of these academics, i.e. anti-Zionist and skeptical of the "Holocaust" group-fantasy, removed them from the arena of debate. The Press Council is now deliberating on Page's curious views on freedom of dissent.

I really would appreciate your reactions, Chris, for it seems to me that there is one part of the Zionist apparatus which seeks to neutralize debate by touching tangentially on the more sensitive issues, and then skating away again before they can be thoroughly gone into. At a stroke, the Zionists can claim to be "covering all aspects in free debate" but yet simultaneously squelching any aspects of that debate which go outside *their* parameters.

Hope to hear from you.
Sincerely

Lewis Brandon

Letters to the Editor
West Palm Beach Post
P.O. Drawer T
West Palm Beach, FL 33405 15 September 1980

Dear Sir:

In your issue of 15 August you describe Lili Meir as finding her Auschwitz photo album at Auschwitz.

In your issue of 27 August you describe her as finding the album at Dora-Nordhausen.

In your 15 August issue you describe Auschwitz being liberated by noisy, musical Allied troops. (Auschwitz was liberated by Soviet troops.)

In your 27 August issue you describe Dora-Nordhausen being liberated by singing American troops.

The entire feature represents a kind of Holocaust Hoax in miniature. Contradictions from one day to the next; distortions and lies day in and day out.

Sincerely

Lewis Brandon

Letters to the Editor
Home News
New Brunswick, NJ 08903 15 September 1980

Gentlemen:

In an article on Holocaust Studies (30 August 1980) a caption to a photograph of Dachau reads:

. . . the camp's elaborate system of gas chambers and crematoria.

I would be very interested in finding out what your evidence is for this allegation. Most Holocaust commentators

today acknowledge that none of the camps in Germany-proper had "gas chambers."

Simon Wiesenthal in *Books & Bookmen* (April 1975) writes that:

"there were no extermination camps on German soil. . ."

Dr. Martin Broszat writes in *Die Zeit* (26 August 1960):

"No Gassings at Dachau."

None of the major Exterminationist authors such as Hilberg, Reitlinger or Dawidowicz maintain such a position as your paper.

Perhaps your contributor should step forward and present his startling new evidence for examination?

Sincerely

Lewis Brandon

The History Teacher
California State University
Long Beach, CA 90840

28 October 1980

Dear Sir:

I have just read Mr. Mork's article on "Teaching the Hitler Period" in your August issue, which mentioned our Revisionist works on the "Holocaust."

Inter alia, Mr. Mork decrees: "In my judgement, these volumes have no place on the shelves of an undergraduate library."

He later alleges that Revisionist works on the "Holocaust" are "anti-Semitic" and similar to *The Protocols* and *Mein Kampf*.

Since all our publications are fully referenced—the Butz book contains 14 pages of sources—it would seem that it is *per se* anti-Semitic to challenge the veracity of Holocaust "history." I wonder how then Mr. Mork would treat those Jewish writers who challenge the authenticity? How does

he regard Gitta Sereny, who wrote in the *New Statesman* of 2 November 1979 that:

> *"Auschwitz, despite its emblematic name, was not primarily an extermination camp for Jews and is not the central case through which to study extermination policy."*

How does he regard Simon Wiesenthal who wrote in *Books & Bookmen* of April 1975:

> *"there were no extermination camps on German soil. . . "*

Both of these statements *revise* the previously accepted versions of the Holocaust legend. Are only revisions of *detail* allowed, and not of the *substance*?

In any case, who on earth is this pompous Mr. Mork to dictate what can and cannot have a place on library shelves? Maybe "in his judgement" the Butz book has no place, but maybe in someone else's all points of view should be represented.

A host of educational civil liberties organizations recently filed an *amicus curiae* in Warsaw, Indiana, to prevent the school board from censoring library shelves. They said:

> *"The public school should be a vibrant, free market of ideas. If the right to read and be exposed to controversial ideas cannot flourish in the school house, the prospects are bleak that it will ever flourish anywhere in society."*

Obviously, Mr. Mork would not agree with such high-minded sentiment. He prefers to engage in book-burning in case his students start to question his own "Indisputable Historical Truths" about the "Holocaust" notion.

Sincerely
Lewis Brandon

Letters Department
Panorama
P.O. Box 950
Wayne, PA 19087

10 November 1980

Gentlemen:

I am amazed at the candor with which William L. Shirer writes about World War Two TV movies. ("The Nazis are Coming! The Nazis are Coming!" November 1980).

He actually describes the Nazis as "bad guys" and the Americans as "good guys" in the same two-dimensional cardboard-cutout style which has been the curse of televisual drama since its inception. In his hysterical, paranoid urge to stereotype the *dramatis personae* he lurches into terminology which would be laughable if it were in any other context: "fascination with evil," "evil genius," "monsters," "barbarism," "band of ruffians," etc. etc.

Why is it that viewers can be allowed to see all sides; all points of view; all outlooks, on every war in history, with the exception of one: the Second World War? Why do we still maintain that this was the one war ever fought that had "bad guys" on one side and "good guys" on the other? "Monsters" and "Saints"? "Evil" and "Good"? "Guys in Black Hats" and "Guys in White Hats"? Is this the sum total of television's educational ability? Has TV become so jejune that it has to perpetually deal in pigeon-holed people?

Shirer's scant attention to facts also omens badly for us. We are now told that the Nazis killed "six million Jews and six million Slavs." We are told that Hitler had "only one close friend, Ernst Roehm." I am afraid that Mr. Shirer has allowed his poetic license to run away with his historical accuracy.

Where, in any of these movies, is there ever any attention given to the *facts*? In dealing with the Anne Frank remake, why does Mr. Shirer not tell us that the German courts have now decided that the "Diary" is a fake, as reported in the *New York Post* 9 October 1980? In dealing with the "exterminations" why does he not tell us that a host of academic and forensic experts such as Dr. Arthur Butz

(Northwestern University), Dr. Robert Faurisson (University of Lyon), John Bennett (Victoria Civil Liberties Council, Australia), have all declared that the "gas chambers" are a ficton? Why does he not tell us that even "Holocaust" experts such as Gitta Sereny admit that "Auschwitz was not an extermination center" (*New Statesman* 2 November 1979)?

I must admit to some satisfaction that the younger generation at least are not being taken in by this historical cartooning. Our youngsters often are more adept than we think, in differentiating between romper-room play-acting ("bad guys vs. good guys") and reality (man vs. man).

Sincerely

Lewis Brandon

Letters to the Editor
Detroit Free Press
Detroit, MI 48231

12 November 1980

Gentlemen:

Your Question & Answer column of 8 November 1980 regarding the "Avenue of the Righteous" in Israel ignores certain fundamental points.

First, the Anne Frank case is not as it appears in her alleged "Diary." The "Diary" was written—probably by her father—after the war. A recent German court case, reported in the *New York Post* of 9 October 1980, found that parts of the manuscript were written in ball-point pen—the ink of which was not available until 1951!

Second, the "Holocaust" did not involve the extermination of the Jews in gas chambers. Numerous academics, such as Dr. Arthur Butz of Northwestern University near Chicago, have found that the "gas chambers" are fictitious.

After the war, it was claimed that all the camps had "gas chambers" but then in 1960 they claimed that the camps in Germany-proper did not, but only the camps in German-occupied Poland did. How long will it be before the authorities admit that there is as little proof for extermination chambers in Poland as there had been prior to 1960 for the German camps?

Thirdly, will the Israeli "Avenue of the Righteous" be allowed trees for those who do not meet with the current Zionist regime's approval as "righteous"? Will they plant a tree for Adolf Eichmann, who was a staunch Zionist, and negotiated the re-settlement of Hungarian Jews in Palestine during the war? Will they plant a tree for all the Palestinian women and children who were butchered by Menachem Begin's gang of cut-throats at Deir Yassin in 1948?

Lastly, is it morally correct for a gang of murderers and crooks (the Israeli government) to take onto themselves the right to allocate "righteousness" to the rest of the world? The present Israeli nation must be unique in the world today, as it is the only sovereign state to be administered by a government containing at least three known assassins—the Prime Minister, the Foreign Minister and the Agriculture Minister, to say nothing of the rest of the gang of crooks in the Knesset, such as Flatto-Sharom, wanted in France on a billion dollar fraud rap. Now he has the nerve to try to send gangs of assassins into France—the country he defrauded—to murder French citizens who happen to fall into disfavor with the Knesset!

These are some questions your "Question and Answer" column somehow avoided not just answering, but even asking.

Sincerely
Lewis Brandon

Judith F. Krug
American Library Association
50 East Huron Street
Chicago, IL. 60611

12 November 1980

Dear Ms. Krug:

I am writing to enlist your support in our efforts to exercise our rights to free speech under the First Amendment of the United States Constitution. I read an article in today's *Los Angeles Times* which indicated that your organization readily supports such causes.

We are the publishers of a number of books which present a controversial analysis of the so-called "Holocaust." Our authors present an argument that no Jews were gassed in gas chambers as part of a Nazi extermination program. These authors are university professors, and other distinguished academics.

We have suffered suppression and censorship because this view of the "Holocaust" is not in accord with that of mainstream opinion. Several attempts have been made, not just to prevent us from airing this point of view, but to actually victimize those who endorse our point of view. Let me give some examples.

Dr. Reinhard Buchner is a member of the Editorial Advisory Committee of our quarterly JOURNAL OF HISTORICAL REVIEW. He teaches physics and astronomy at California State University, Long Beach. When his name first appeared on our masthead, several organizations lobbied Cal. State to have him fired from his position, or at least censured. These organizations were the Anti-Defamation League and the Simon Wiesenthal Center for Holocaust Studies, both based in Los Angeles. In the August 1980 issue of *The History Teacher*, published by the Cal. State History Department, a Professor Gordon R. Mork states that: "These (Revisionist) volumes have no place on the shelves of an undergraduate library."

The Organization of American Historians is headquartered on the campus of Indiana University. Earlier this

year we rented their mailing-list to send promotional material to their members. Again, the Anti-Defamation League stepped in, and pressured the OAH into *apologizing* to them for allowing us to rent the list, and presenting a non-ADL-authorized viewpoint to their membership! The OAH have now refused to rent us their list again, and stated that the originial rental was "an error."

Pomona College, Claremont, California was the venue of our 1980 Revisionist Convention, where Revisionist academics came from all over the world to exchange views and hear speakers. After the conference, I understand that the Anti-Defamation League again lobbied the college against us, and on 11 August 1980 the President of the college wrote to me to tell me that in view of "the character of (our) literature and the nature of (our) program . . . Pomona College will not be able to offer (us) the use of its facilities in the future."

These are just three examples out of many which I could describe. There are many other cases of discrimination against us and our academics. Many of them involve victimization and career undermining.

I would be most interested to have your response, and hope that the American Library Association can publicly defend our rights in this matter.

Sincerely

Lewis Brandon

The Secretary
Board of Education
Pasadena, CA 91101

11 December 1980

Gentlemen:

I note that the Pasadena Board of Education is contemplating introducing "Holocaust Studies" in the English curriculum. One of the titles mentioned was the *Diary of Anne Frank.*

I would like to draw to your attention the fact that the "Diary" has been declared a fake by many eminent historians and academics such as David Irving, Alfred M. Lilienthal, Arthur R. Butz, Robert Faurisson and John Bennett. A court case in West Germany found that parts of the diary had been written (in the same handwriting as the rest of the text) in ballpoint pen—the ink of which wasn't available until 1951; six years after Anne is supposed to have died of disease. I suggest you examine the articles on this finding in the *New York Post* (9 October), *Der Spiegel* (6 October), *Christian Science Monitor* (14 November) and *The Spotlight* 1 December). For some reason, this startling news was determined to be of no interest to the readers of the *LA Times*, *Newsweek* and *Time*.

If the board does decide to introduce "Holocaust Studies" of some kind, I do hope that you will be objective enough to include books which dispute that the gas chambers ever existed. More and more academics around the world are beginning to challenge the Establishment's view of history in the same way that Copernicus, Galileo and Darwin challenged scientific orthodoxy in times gone by. Will the Board have the courage to allow your students to appraise such titles as *The Hoax of the Twentieth Century*, *Six Million Lost & Found*, *Anne Frank's Diary: A Hoax*, and *Debunking the Genocide Myth*? All of these titles are published by ourselves, and we would be pleased to forward review copies to the Board gratis. In the meantime, I have enclosed some descriptive literature.

In a recent court case in Indiana, concerning book-banning, the National Council of Teachers in English told the court:

> *The public school should be a vibrant, free market of ideas. Indeed, if the "right to read and be exposed to controversial thoughts" cannot flourish in the school house, the prospects are bleak that it will ever flourish anywhere in society.*

I am sure the Pasadena Board of Education would wholeheartedly endorse this principled statement, and that we will be hearing from you in the very near future.

Sincerely

Lewis Brandon

Letters to the Editor
Commentary
165 E. 56th Street
New York, NY 10022

12 December 1980

Dear Mr. Podhoretz:

I trust you will allow as much space in your professionally-produced magazine for us to reply to Lucy Dawidowicz's allegations as you did for the responses to "The Boys on the Beach." Ms. D. dealt at some length with THE JOURNAL OF HISTORICAL REVIEW, which I have the privilege to edit, and the Historical Revisionist movement in general, which I help to promote.

I regret that it has been some time since I last read a more evasive and *ad hominem* article. This article was a discredit to the historical profession and to the normally high standards of objectivity displayed in your columns. With almost every sentence, Ms. D. manages to slip in some slur, or some subjective judgement:

Taylor does not write a book, but a "mischievous" book. Barnes does not have a viewpoint, but is "possessed by the idea." He does not do a thorough study, but uses up "rabid energy." His writings are not history, but "obsessions," and are "shrill, irresponsible, irrational" and "polemical." His consistency and sincerity are worthless, it seems, for he is a "calcified isolationist." Dr. James J. Martin does not write history but "oddball history." John Bennett is not impressed by the factuality of Butz's writings, he is "converted" by its "unhinging effect." Warren B. Morris Jr. does not write a thesis, he writes "an undistinguished dissertation on a minor 19th century German diplomat." Faurisson does not put forward a viewpoint, he suffers from "monomania." THE JOURNAL OF HISTORICAL REVIEW is not a learned journal, but "a potpourri of anti-Semitic propaganda camouflaged to look like a learned journal."

Are these descriptions really those of an objective, impartial, historian or are they the subjective outrage of a totem worshipper who has just heard a blasphemous remark?

Ms. D. does not do the one thing that distinguishes correct historical research from mere historical journalism: first-

hand investigation. Her writing is full of factual errors transposed from other "exposes" and journalistic accounts. Thus she claims that the first Revisionist Convention was held at "*Northrup College*" when she means *Northrop University*. This error first appeared in a tabloid newspaper and has been recycled in almost every "expose" on Revisionism so far—so much for the correctness of the Exterminationist historians!

Secondly, Ms. D. makes a glaring research *faux-pas* when she mixes up the Revisionist Press of Brooklyn—a Jewish libertarian publishing house, with The Revisionist Press of New Jersey—a German-American Revisionist imprimatur.

These are just two of the more glaring errors in this "historical" piece. But Ms. D's main shortcoming is in the fact that nowhere does she address the arguments of the Revisionists at all!

Dr. Butz has made the point that little if any of the Nuremberg Trials evidence would be admitted to a U.S. criminal court—most of it was hearsay, affidavits from dead people, documents with no proof of source, testimony under duress, etc. etc. The court itself was run by rules that would never be tolerated in this country: the defendants were not allowed to represent themselves, and the defense counsel were not permitted proper access to prosecution evidence. Nowhere does Ms. D. address this.

Dr. Faurisson has made several very succinct and very telling points:

1. Immediately after the war it was widely held that the camps in Germany as well as the camps in Poland had gas chambers. Germans were hanged for gassing inmates at several German camps, for there was "evidence, testimony, and confessions" to prove this. Since 1960, all the Exterminationists have agreed that there were no gassings in the German camps; just in the Polish camps. Now, asks Dr. Faurisson, what is the substantial difference between the evidence, testimony and confessions regarding gassings at the German camps (now admitted as bogus) and the evidence, testimony and confessions regarding gassings at the Polish camps (still maintained as genuine). How is it that Anglo-American evidence can be dismissed as false, and yet Communist Polish and Communist Soviet evidence can still be retained as genuine?

2. Secondly, Dr. Faurisson asks how could the "confessions" of the Commandant of Auschwitz Rudolf Hoess be genuine if they fly in the face of science? Hoess talks about the *sonderkommandos* entering the gas chamber immediately after the gassing operation while smoking and eating. This is a scientific impossibility, since the *sonderkommandos* would have been themselves asphyxiated, and their cigarettes would have caused an explosion!

I have searched in vain in Ms. D's article for any addressing of these crucial points.

Nor have I found any reference to the reward of $50,000, which we announced at our 1979 Revisionist Convention, for proof that even one Jew was gassed to death in a Nazi gas chamber as part of an extermination program. Nor have I found any reference to the most significant writings of Ms. D's contemporary, Gitta Sereny, who wrote in the *New Statesman* of 2 November 1979 that Auschwitz was not in the main an extermination center, and that many Holocaust "memoirs" are faked.

I regret that Ms. Dawidowicz comes across in her essay as yet another of those tedious individuals who are unable to handle facts which do not co-ordinate with her preconceived notions. She would have done well as a cheer-leader among the crowds who abused Leonard da Vinci, Copernicus, Charles Darwin, and Christopher Columbus himself. She would have done especially well as one of the chief Inquisitors of the Spanish Inquisition, or one of Cromwell's head witchfinders, or one of the Pope's heretic-burners. Her sarcasm about the failure of universities or institutions to censure, fire or otherwise punish Revisionists, smacks of the Dark Ages.

Ms. D. even flies off on a tangent of fantasizing, where she imagines that Liberty Lobby is financing the Institute for Historical Review, and that "alas" Jews were not gassed. In our Winter 1980 issue Dr. Howard Stein, a noted authority on group-fantasizing and its role in psychohistory, presents a fascinating insight into this particular neurotic dysfunction. But I suppose Ms. Dawidowicz would dismiss the views of Dr. Stein as being "self-hate"? Perhaps she could correct me if I am wrong.

The most disturbing aspect of all in Ms. D's polemic is her refusal to debate the facts. She quotes with approval the collective view of some French historians, who tautologically insist that it was possible for the Holocaust to happen because it did happen. She stridently recounts her outrage at a naive radio producer who asked her to debate with Dr. Faurisson. It is indeed with relief that I turn to the writings of Dr. Chomsky and Dr. Stein, who maintain the highest of academic values. Dr. Stein wrote to me earlier this year to point out that the importance of historical Revisionism is "attested by the very controversy which it stirs. This is so even if you are wrong in your conclusions." Voltaire would have been proud to have witnessed such objectivity.

Sincerely

Lewis Brandon

Editor
Commentary
165 E. 56th Street
New York, NY 10022

16 December 1980

Dear Sirs:

Commentary maintains relatively high standards for a mass circulation magazine and Lucy Dawidowicz is a competent historian in the purely technical sense. Therefore it was perhaps singular to read her article in your December issue, for there is little there apart from the name-calling. It is ludicrous to try to characterize "holocaust" revisionism as a "neo-Nazi" phenomenon merely because the label can be argued to apply in a few cases. That the label does not characterize is clear even from many of the names that Dawidowicz herself brings up.

To address a point of greater personal concern, I was mildly amused to see Dawidowicz mention, with obvious approval (indeed she is a contributor), the booklet *Dimensions of the Holocaust*, which I suppose is still available from Northwestern University Press. The booklet is the

published form of four lectures given at Northwestern in 1977 "by three Jews and a philo-Semite," as she put it. The lectures have played a role their organizers never imagined. Some who read my book (*The Hoax of the Twentieth Century*), but were at first in no position to pass judgment on it, noted in the lectures the emptiness of the alleged scholarly opposition to my thesis that developed at Northwestern, and drew appropriate conclusions. By all means, one should read the booklet.

Ironically, I can recommend another publication—Prof. Dawidowicz's own *The War Against the Jews*, whose main original contribution is a reconstruction of Jewish life in Poland under the Nazi persecution. Try as one may, her picture of this life cannot be reconciled with any notion of the simultaneous existence of a program of complete physical extermination of the very same people on the very same territory.

I do not know why Jewish spokesmen do not realize that the worst they can do is attempt to discourage inquiry. There are many examples of this behavior but here I shall cite only an incident that Dawidowicz mentions. Last spring the Organization of American Historians routinely rented its mailing list to the new Institute for Historical Review (with which I am associated); the IHR then sent gratis copies of the premier issue of its JOURNAL OF HISTORICAL REVIEW to the members of the OAH. The ADL (which has the near unanimous support of the Jewish community) protested this use of the OAH mailing list and the OAH apologized. Dawidowicz clearly supports the protest, which was in accord with an evident policy of attempting to stifle critical examination of the received legend. There is no other valid interpretation of the protest. The chief consequence is the introduction of a quite avoidable inflammatory element into the controversy, for there are no doubt many members of the OAH who (in contrast to some of the OAH's leaders) do not feel, and would be offended by any suggestion, that they need the ADL's intellectual guardianship.

Sincerely

Arthur R. Butz
Evanston, Il.

Letters to the Editor
New York Times
229 W43 Street
New York City, NY 10036 7 January 1981

Dear Sir:

I have noted your article by Richard Eder regarding Professor Robert Faurisson in France, and Professor Noam Chomsky at Harvard.

It is incorrect in a number of respects.

First, Prof. Faurisson does not hold "no particular prominence on the French intellectual or academic scene." In 1961 he published *A-t-on lu Rimbaud?* [*Has Anybody read Rimbaud?*) which gave a unique and fascinating insight into that French poet's *Voyelles*. This was followed in 1972 with *A-t-on lu Lautreamont?* and in 1976 by *La Cle des Chimeres et Autres Chimeres de Nerval*. All of these were received with much critical acclaim in France.

Secondly, Dr. Faurisson's case was in no way "weakened" by his arguments. His arguments are based on concrete reality. There is no way that millions of persons could have been gassed in the facility presently on display at Auschwitz, in the manner described in Hoess's confessions. This is a physical impossibility, and Dr. Faurisson challenges anyone to forensically prove otherwise. Secondly, he draws attention to the fact that Germans were hanged after the war for "gassing" people at camps where it is now universally admitted that there were no "gas chambers." Why is it, he asks, that we discount the Allied investigations, evidence, trials, confessions, etc. for the German camps; and yet we still maintain as valid the Soviet and Polish communist investigations, evidence, trials and confessions? Why is it that all of the "evidence" for gassings is *testimony*—why is there not one shred of documentary or forensic proof? How much more concrete can one get? If these "witnesses" are so sure, why have they not stepped forward to claim our $50,000 reward?

The attitude of the French "intellectuals" is best illustrated by their joint advertisement in *Le Monde* where they

stated: "It was not necessary to wonder how, technically, such mass murder was possible. It was technically possible because it took place." Such a tautology would not have been out of place at the infamous "Monkey Trial" when it was stated that Evolution could not have been so because the Bible said so. Truly, French intellectual life is in need of counsel from such thinkers as Dr. Chomsky.

Sincerely

Lewis Brandon

Letters to the Editor
Pittsburgh Press
P.O. Box 566
Pittsburgh, PA 15230

27 January 1981

Dear Sir:

I noted with distress the article of January 18th regarding the proposed "Pittsburgh Holocaust Studies Center."

The "Holocaust" has long ago been discredited by such internationally known historians as Dr. Arthur Butz of Northwestern University, Chicago and Dr. Robert Faurisson of the University of Lyon-2 in France.

Immediately after the war it was claimed that *all* the camps: those in Germany-proper and in German-occupied Poland had "gas chambers." But in the early 1960s the Holocaust propagandists revised their theories to say that the camps in Germany-proper did not have "gas chambers"—only the camps in German-occupied Poland had such facilities.

The Revisionist historians ask:

What is the difference in quality between (a) the evidence, testimony, confessions and trials which "proved" the gassings at the Allied-occupied German camps; and (b) the evidence, testimony, confessions and trials which "proved" the gassings at the Communist-occupied Polish

camps? Why do we still believe Communist atrocity tales, and discount Allied atrocity tales?

Simon Wiesenthal himself admitted that the German "gas chambers" were fakes when he wrote to *Books & Bookmen* (April 1975) that: "There were no extermination camps on German soil."

Another Holocaust historian, Gitta Sereny, has now begun to discount even Auschwitz; "Auschwitz, despite its emblematic name, was *not* primarily an extermination camp for Jews." (Original emphasis).

One wonders how long it will be before the "extermination centers" having been moved further and further East by the Exterminationists, will be relocated on the outskirts of Kiev?

Sincerely
Lewis Brandon

Mr. Norman Podhoretz
Editor
Commentary
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New York, NY 10022

Dear Mr. Podhoretz:

First of all I should like to preface my remarks by saying how much I have enjoyed reading *Commentary* over the years initially under the able editorship of Elliot Cohen (who tragically committed suicide) and then under your very astute leadership as editor.

The subject of this letter is Mrs. Lucy S. Dawidowicz' December 1980 article in *Commentary*, "Lies About the Holocaust" which is a malicious smear of historical Revisionism; in particular the work of Dr. Harry Elmer Barnes and Dr. James J. Martin.

An examination of the 1000 page-volume *Crusader* published as a testimonial to Dr. Barnes in 1968 bears little resemblance to the "paranoid" portrayed in the *Commentary* article. Edited by Arthur Goddard of the New York High School of Printing, this remarkable volume presents exacting appraisals of Barnes' career by such historians as Merle Curti, Harold U. Faulkner, Stanton L. Davis, William L. Neumann and Henry M. Adams; sociologists: George A. Lundberg, Richard Dewey, Frank H. Hankins, Ray H. Abrams and Read Bain, criminologist: Jeremiah P. Shalloo; anthropologist: Leslie White; eminent publicist, Joseph Wood Krutch; and educator, Clyde R. Miller, winner of a special award from the National Conference of Christians & Jews. In addition this volume includes a 50-page bibliographic survey of Barnes' writings, which is to say the least, extremely impressive. For a portrait of 'the real Barnes' I would advise the readers of *Commentary* to study this volume.

The career of Dr. James J. Martin is equally important in its way as that of Harry Elmer Barnes. Mrs. Dawidowicz' characterization of Dr. Martin's *Men Against the State* as "oddball" is a very strange comment. Dr. Paul Avrich, the formidable historian of anarchism at Queens College, City University of New York, has a quite different opinion of *Men Against the State* which first appeared in 1953 and has been published in three editions since then and has received about fifty highly positve reviews world-wide. Dr. Martin is also a three-time contributor to the *Dictionary of American Biography* with his excellent articles on anarchists Emma Goldman, Alexander Berkman and Benjamin R. Tucker. The two books of essays Dr. Martin has compiled from his articles *Revisionist Viewpoints* and *The Saga of Hog Island* are classics of revisionist scholarship as are his re-editions of eminent American anarchists.

It is difficult to write a critique of Mrs. Dawidowicz' mishmash of an essay but some points bear emphasis.

1. Revisionists are not neo-Nazis. A checklist of Revisionist publicists finds Democrats, Republicans, Socialists, Anarchists, Atheists, Catholics, Pacifists with Far Right and Far Left and everything in-between represented. The neo-Nazi smear does not hold water.

2. Mrs. Dawidowicz' statement in March *Commentary* that "notable isolationists headed by Charles Beard himself never admitted Barnes to their company" is completely without foundation. Where does Mrs. Dawidowicz do her research?

3. Mr. Willis Carto's pedigree has nothing to do with Revisionist historical writing. It must stand or fall on its own merits. Whether or not Mr. Carto is an anti-Semite does not answer the question of the "gas chambers" or the "planned extermination of Jewry." Mrs. Dawidowicz does not attempt to refute the basic arguments of Butz, Rassinier, Faurisson et al.

4. If Mr. Willis Carto in his support of Revisionist scholars helps us prevent a Third World War then he is a benefactor of humanity, anti-Semite or not. "Each man has a right to have his ideas examined one at a time."

5. This writer—contrary to Mrs. Dawidowicz' assertions—finds no evidence whatsoever of anti-Semitism in the writings of Butz and Faurisson. They are both extremely careful scholars and restrained in their opinions.

6. I would like to know which "fascist" books Ralph Myles has published as Mrs. Dawidowcz' alleges. I can't find any on their list.

7. According to Mrs. Dawidowcz, Harry Elmer Barnes guided Dr. David Leslie Hoggan to "Nazi apologetics." If Mrs. Dawidowcz had done the most elementary research she would have found that far from guiding Hoggan into "Nazi apologetics," just the opposite was true!

8. Dr. Warren B. Morris' *Revisionist Historians and German War Guilt* does not as Mrs. Dawidowicz alleges "give legitimacy" to the Revisionists. Like any other historical work it must stand or fall on its merits. It cannot "give legitimacy" to what is already a legitimate subject of inquiry. There are no dead issues in scientific inquiry and scholarship as pointed out by Dr. Noam Chomsky and Dr. Howard F. Stein.

9. Revisionist Press (of Brooklyn), not New Jersey, is anti-fascist, libertarian (one of our heroes is Jewish anarchist David Edelstadt) and *for* communication between all cultures and all peoples of the world—this, for the record. We have suffered ourselves in the Tragedy of Europe (1939 -

1945) through loss of relatives, separation of families and need no lessons from people *making a living* writing about the holocaust. We do not believe the Jews are a Chosen People *and* neither are the Germans. They are both victims of history and economics.

10. Harry Elmer Barnes did not translate Rassinier's book into English.

11. The article attributed to Harry Elmer Barnes in the Appendix to *Myth of the Six Million* is not authentic. It was erroneously attributed to Barnes.

12. Harry Elmer Barnes was not a fanatical Roosevelt-hater. In the thirties he generally supported the New Deal.

13. I agree with Mrs. Dawidowicz' that we should await Dr. Martin's publication of his book on genocide with anxiety. Excerpts published in *The Journal of Historical Review* make it apparent that it will be a formidable work and Establishment mythologists should take heed.

14. Mrs. Dawidowcz is careful not to reveal Rassinier's pacifist activities and his subsequent arrest by the Gestapo. Why? However she is very quick to label him an anti-Semite, also not revealing his efforts at rescuing Jews. Why? Are these the activities of a rabid anti-Semite?

In conclusion I would like to commend *Commentary*'s publication of Robert Alter's article on "holocaustamania" —Hollywood style. It's a step in the right direction!

Shalom,

Bezalel Chaim

P.S. It is interesting to note the advertisement in December 1980 *Commentary* for the Frank Chodorov book *Fugitive Essays*. Frank Chodorov was a strong supporter of both Dr. Barnes and Dr. Martin in their work and also a member of the Justice for Tyler Kent Committee! Did Mrs. Dawidowicz approve of this ad, Mr. Podhoretz?

The Problem of Cremator Hours and Incineration Time

REINHARD K. BUCHNER

Part I

1. Formulation of the Problem

David Irving[1] after finding fault with too much of the documentary evidence as accepted and perpetuated by contemporary historians asserted once more: "To historians is granted a talent that even gods are denied: To alter what has already happened" (page *xi*). (Later he discovered that "re-educated" West German publishers had acquired that talent too; page *xvii*). However as much as history cannot be comprehended and understood on a rational basis only, there are also rational elements inseparably knitted into history which even historians cannot alter —though they try.

Throughout history technology has not only provided means but has also dictated limits. These technological limitations are absolute, and if historical conclusions can be based on them they therefore become absolute too. For example "Wartime Diaries" written in ink cannot be genuine if the particular ink came on the market in 1951[2] . The Holocaust involves a number of technical problems. R. Faurisson[3] has investigated the use of Zyklon B—as claimed in the extermination theory, and found that most—if not all—of the reported evidence, taken for granted by today's historians, must be dismissed on grounds of the technical properties of the insecticide (page 103). Another subject of a technical nature is the disposal of the alleged millions of corpses after the prisoners were supposedly gassed.

The problem is not a new one. Recently A.R. Butz[4] for example has examined the issue to some extent (pages 117 - 118). However most earlier comments on cremation have dealt only with particular aspects of the total problem. Therefore an attempt is made here to apply the rationale of

cremation technology to the whole complex of the Holocaust theory on the best numerical basis available today. The reader, however, must be forewarned not to expect a complete solution, but rather another contribution to that end. This is for the simple reason that 36 years after WWII neither accurate nor reliable data are available.

The technical problem is basically a simple one. If victims were gassed and cremated, cremation facilities must have dealt with the proclaimed 6 million corpses. If one can calculate the total number of theoretically possible cremations on a technological basis and in accordance with the relevant historical data, one simultaneously has found the maximum number of theoretically possible dead.

For the present, the calculation shall be restricted to cremations in "Extermination Camps" and to cremations in cremators only. The result will justify such an approach. The term "Extermination Camp" as understood here refers to "Death Camps" and "Killing Centers" as listed by R. Hilberg[5] (pages 572 and 573).

2. A Simple Calculation in 1946

To emphasize that this technical problem has existed openly all the time—but is simply pretended to not exist by historians and Holocaust theory promoters—the picture as it presented itself as early as 1946 is first reproduced here.

The mathematical part is simple. If one knows the total number of "crematór hours" (that is, the sum of all existing crematórs multiplied by their individual time of operation in hours) and the incineration time per corpse, one can calculate the theoretically possible maximum number of cremations. It is convenient to write the relevant correlation in the form of a simple equation:

$$N = \frac{C \times T}{I} \qquad [1]$$

N = Number of possible cremations
C = Numbers of Crematórs
T = Time of operation in hours
I = Incineration time for single charge cremation (one corpse) in hours

The term "cremator" as used here refers to a single furnace. That section of the cremator in which the actual cremation takes place is termed "muffle." Consequently, structural units with—for example—3 muffles are counted here as three cremators. If the unit was operated for one hour it will contribute 3 "cremator hours" to the calculation.

In 1946 the reported numbers of dead in camps varied greatly. I remember that 6, 8, 9, 12 and even 40 million appeared in the news. During extensive talks with people operating crematoria I found that 4 - 6 hours represented an "approximate average incineration time" per cremation in coal fired cremators.[6] In calculations, therefore, 5 hours were used at that time. It must be pointed out that it is difficult to arrive at an average time since the incineration of corpses depends very much on size and condition of the corpse. However, it should be realized too that in 1946 in the above mentioned crematoria after 5 hours incineration, larger bones were still not reduced and were left inside the cremator for further incineration during subsequent cremations. This led to accumulation, and the cremators were periodically cleared and remainders buried at the cemetery. The question how long it "would" take to incinerate until "only ashes" would remain could not be answered. But guesses run from 18 - 20 hours and longer.

Having no other relevant information in 1946 I proceeded to calculate the theoretical number of cremators necessary to incinerate 6 million corpses during an "assumed" operational time of 5 years (roughly the full duration of WWII). Equation (1) can be easily rewritten for that purpose:

$$C = \frac{N \times I}{T} \qquad [2]$$

Since the calculation is based on hours, T must be given in hours.

$$5 \text{ years} \times 365 \text{ days} \times 24 \text{ hours} = 43{,}800 \text{ hours}$$

Inserting the numerical values into (2) one obtains:

$$C = \frac{6{,}000{,}000 \times 5}{43{,}800}$$

or

$$C = 684.9$$

This was a sobering result in 1946. It meant that even the lowest number (6,000,000) which was in the news required 685 cremators to operate continuously (24 hours a day!) over a five year period. Checking on incineration time with the mortuaries again did not change anything. Those men would shrug their shoulders or laugh. Their responses must be seen against the background of the political climate of the time which Allied occupational policies under the heading of "re-education" had generated. For the more general impressions of a contemporary American observer see.[7] Probably, most Germans did at that time disregard the 6 million digit as propaganda (at least in private). Although it was clear that a figure of 685 cremators was too high to be acceptable, an actual number was simply not known. For reasons which are no longer relevant I finally "assumed" in 1946 that 100 cremators would be probably a more realistic figure. Inserting this figure in equation (1) one obtains the theoretical maximum number of possible cremations:

$$N = \frac{100 \times 43,800}{5} \qquad [1]$$

or

$$N = 876,000$$

This result was even more stunning than the first one. Considering further that a 100% duty cycle (24 hours per day continuously) was technically unlikely (if not impossible) I also "assumed" that a 50% duty cycle (12 hours per day continuously over five years) was a more probable mode of operation. This cuts the first N in half (438,000 instead of 876,000). In addition—and again in lieu of actual information—it "seemed reasonable in 1946 to assume" only 2.5 years (instead of 5 years) of total operational time. This produced again a lower but also a most "probable" N,

namely 219,000, as compared to the media's minimum number of 6,000,000! While the figure 219,000 was founded on too many "assumptions" and therefore was historically meaningless, the calculation did demonstrate in general that there are technological elements involved in the Holocaust theory which can be made subject to rational scrutiny, with rationally convincing results.

Beyond that, and of immediate historical relevance, the simple calculation in 1946 also demonstrated that even with uncertainties in the assumptions by factors between 2 and 4, the calculation would not yield anything close to the 6 million digit. This is why the three different numbers for N have been explicitly calculated here once again. Again, no more importance should be assigned to particular numbers derived from the 1946 calculations. However a compilation of all assumptions used in the calculation shall be given here:

1) All corpses have been cremated in cremators
2) Incineration time was 5 hours per corpse
3) Cremators were single charged (one corpse)
4) 100 cremators were operated
5) Operational time equally for all cremators was assumed to be
    a) 5 years
    b) 2.5 years
6) Duty cycle of all cremators was assumed to be
    a) 100% (24 hours per day)
    b) 50% (12 hours per day)

This resulted in:

a) A theoretically possible *maximum* of 876,000 cremations (5 years 24 hours per day)
b) A theoretically possible *minimum* of 219,000 cremations (2.5 years 12 hours per day)

Since WWII no professional historian has produced a comprehensive and critical investigation—including at least some technological feasibility study—of the Holocaust syndrome. "Opaque" organizations like the ADL, the JDL etc.

display their "capacity to interfere" immediately and freely at the very first sign of a more scrutinizing approach to the Holocaust theory. The academic climate which has developed throughout the universities of the western world is, as a result, syndromatical too: Holocaust must be taken for a "fact" which must be proven—a posteriori—by "proper" interpretation of documents or what is presented as such by Holocaust theory promotors. The academic syndrome lies with the inversion of the intellectual process.

3. A New Attempt in 1981

As a result we do not even know with certainty how many cremators have existed in Auschwitz I or II. We do not know their operational time, and the severest discrepancy is found on incineration times. "Reports" range from little more than 1 miniute to more than 1 hour.

In Table I the best obtainable data for today are compiled. To circumvent for the moment the problem of incineration time in the table, at first only cremator hours are calculated. The data are taken mostly from three Jewish sources: G. Reitlinger[8], R. Hilberg[5] and F. Müller[9] with some exceptions where more recent information from Communist sources was available. The data also comprise, according to the sources, maximum numbers for those camps which R. Hilberg lists as "Extermination Camps." That is to say in all cases numbers have been chosen so that the calculation produces maximum numbers of cremator hours. Actual numerical values were certainly lower.

The first impression is astonishing again. Counting Auschwitz I and II as one camp, only two of the "Extermination Camps" had crematoria. The total maximum number of cremator hours obtainable from the sources add up to 861,120 for 100% duty cycle (24 hours per day) and 430,560 for 50% duty cycle (12 hours per day).

As before, if one divides the cremator hours by the incineration time, the number of cremations can be computed. Still, however, a realistic incineration time must be determined. In Table II figures are calculated for one hour as well as for two hours of incineration time.

Table I
Cremator Hours

Camp	Time of operation*	Months	Hours [T]	Cremators [C]	Cremator hours [T x C]
Auschwitz I	June 1940 to June 1943	37	26,640	6	159,840
Auschwitz II (Birkenau)	March 1943 to Oct. 1944	20	14,400	46	662,400
Majdanek (Lublin)	Nov. 1943 to July 1944	9	6,480	6	38,880
Belzek	—	—	—	none	—
Sobibor	—	—	—	none	—
Treblinka	—	—	—	none	—
Kulmhof	—	—	—	none	—
			Total		861,120

* Time of operation includes only such time where cremators were operated. 1 month is calculated with 30 days. Data and sources are discussed in appendix 1

Table II
Possible Cremations

Duty Cycle	Incineration time [I]	
	1 hour	2 hours
100%	861,120	430,560
50%	430,560	215,280

The numbers displayed in Table II represent then the respective theoretically possible numbers of cremations. The maximum is—of course—861,120 for 100% duty cycle and 1 hour incineration time and the minimum computes to 215,280 for 50% duty cycle and 2 hours incineration time. At least on technical grounds 100% duty cycle operation over prolonged periods must be excluded. One hour incineration time is too short for wartime technology. It is shorter than the incineration time which is obtained today with automated gas fired cremators. (This can be verified with any mortuary). The calculations—based on 1 hour incineration time and 100% duty cycle—have been included to provide a numerical range rather than to insist on a pragmatic figure. However this is a concession to the lack of reliable data and not to technical reason.

Being reasonably familiar with other aspects of the Holocaust theory and the associated documentation, I personally believe that the minimum number in Table II (215,280) is indeed the "most probable" N which can be derived from the calculation. However, without more accurate data I wish to refrain from proposing any particular figure, leaving this question open at this time. I also do not intend to deny that cremation in open pits, etc. may have taken place at times or locations where cremator capacity was insufficient or absent. However, the obligation to derive actual numbers from the technical feasibility aspect of that process and the available information I must leave to professional historians who support such claims. The little I have to say is found in the appendix.

That leaves one, then, at present, with several hundred thousand theoretically possible cremations in cremators. Considering higher death rates in camps under wartime conditions, diseases, and executions, there is indeed not much left to support the Holocaust theory. During 36 years of post-wartime not a single discovery of a mass-grave with millions and not even one with a hundred thousand corpses in or near camps has been reported and numerically evaluated. For that reason I conclude that: Until professional historians deliver proof—beyond the shadow of a doubt—that—and technologically how—at least some 5.5 million people (more than 90% of 6 million) have been exterminated

and made to disappear without trace and without the use of cremators, the 6 million digit must be considered for reason of lack of cremator capacity a hoax too.

Historians, political scientists and educators in general should finally discontinue the practice of conveying to their students "knowledge" for which they have never seen hard proof.

The time where purely "oral history" should have been superseded by the sober results of painstakingly critical research executed by formally trained historians has long passed. The political responsibility which professional history has loaded upon itself can hardly be overestimated. If in a nuclear holocaust hundreds of millions and possibly billions of people should die or suffer irreparable genetic damage, professional history and political science can take any partial credit they dare to assume.

Part II

Appendix

1. Origin of Cremator Numbers and Operation Times for Cremators as Listed in Table I.

Here the data in Table I are justified. With "justification" nothing more is indicated than overall agreement with claims found in the Holocaust theory. No validation of the data can be derived from their use in this study. As a matter of fact, I consider cremator numbers and particulary their operational times in Table I too large. Personally I am not even convinced that crematoria IV and V in Auschwitz II did in fact exist. But nevertheless they have been included in the calculation in accord with the Holocaust theory.

Auschwitz I

The number of cremators in Auschwitz I is apparently unknown. R. Hilberg [5] and G. Reitlinger [8] do not elaborate on

the subject. The L. Dawidowicz[10] presentation of the Holocaust theory does not relate useful technological information. In explaining the "final solution" the authoress simply states: ". . . and employed the best available technological means" (page *xxiii*).

A.R. Butz[4] comes to the conclusion that Auschwitz I had 4 cremators which is probably correct (page 115). F. Müller[9] however claims "6 ovens" (page 16). Table I therefore lists 6 cremators. The difference between 4 and 6 cremators results into some 50,000 additional cremator hours.

The time of operation (of cremators) is another problem in Auschwitz I. G. Reitlinger[8] states: "The camp was open for business on 14 January 1940" (page 110). W. Stäglich[11] reports an official letter from the Auschwitz museum dated 29 November 1977 in which it is stated that the crematorium in Auschwitz I operated up to July 1943 (page 75). Since Communist sources can be expected to deliver maximum Holocaust data for reasons of propaganda, and in lieu of more accurate information, operational time is listed in Table I from June 1940 to June 1943.

However, even F. Müller[9] reports technical failures and states "Therefore in autumn of 1942 operations had to be restricted" (page 49). And the Soviet War Crimes Commission states that the crematorium in Auschwitz I was operational over 24 months (W. Stäglich [11] page 188). If this is correct then the figure of 159,840 cremator hours in Table I is by more than 50,000 too large.

Auschwitz II

The number of cremators in Auschwitz II is listed in Table I with 46 simply because the Auschwitz museum in its letter to W. Stäglich claims that figure (page 75).

The start of the operation of the cremators was taken to be March 1943. At that time some cremators probably became operational. G. Reitlinger[8] states specifically that: "In fact crematorium No. 2 was not ready 'til March 13th. On June 13th it was still the only crematorium of the 4 which was actually working and the carpentry work was incomplete. On November 6th, 1943 an order for young trees to

form a green belt between the crematoria and the camp only mentions Nos. 1 and 2. The working of all four crematoria was not put to test 'til May 1944 when the massive transport arrived from Hungary" (page 159).

G. Reitlinger[8] also states that selection for gas chambers in Auschwitz ended in October 1944 (page 493). R. Hilberg[5] quotes a letter from the "Zentralbauleitung" (central construction management) that: "The whole unit was due to be completed on 20 February 1943" (566). R. Hilberg[5] seems to agree that in October 1944 exterminations generally came to an end but does not state a specific date (see the various statements on pages 630, 631 and 632). The time used in Table I includes the time from March 1943 to October 1944 and was assumed for all crematoria (II, III, IV and V). This is clearly an overestimate but it frees the calculation from denouncement on the basis of "optimistic data." (Using G. Reilinger's data would reduce the 662,400 cremator hours for Auschwitz II in Table I at least by some 130,000.)

Majdanek

G. Reitlinger[8] reports that the "impressive Majdanek crematorium" was only completed in autumn 1943 (page 316). Werth[12] states: " . . . before it had officially become, on 3 November 1943 an extermination camp" (page 898) and tells that "the Russians discovered Majdanek on 23 July 1944" (page 890). He also describes six furnaces (page 893). Again, in lieu of better data, the above time interval from November 1943 to July 1944 (9 months) and 6 cremators have been listed in Table I. There is some ambiguity in the selection of the month of November. For example, if cremators had been operational 2 months earlier, some 9,000 cremator hours would have to be added. However, it must also be noted that on pictures of the Majdanek crematorium only 5 cremators can be counted. See for example G. Schoenberner[13] (page 60).

Belzek, Sobibor, Kulmhof, Treblinka

Belzek and Sobibor had no cremators (R. Hilberg[5] page 629). On the same page Hilberg suspects—quoting the "Jew-

ish Black Book Committee"—that Kulmhof may "have acquired a crematorium" at the end. No other information is known to me and therefore no cremators are listed for Kulmhof.

For Treblinka no crematorium is claimed. G. Reitlinger [8] reports "pyres" in Treblinka (page 152). A.R. Butz, [4] D. Felderer [14] and W. Stäglich [11] have discussed information about crematoria in considerably more detail. For a more accurate discussion the reader is therefore referred to these authors. It was, however, my deliberate intention to base the data not on—however justified—Revisionist findings, but on those Jewish and Communist sources which have made Holocaust theory presentation their business. Still, since the sources in many cases widely disagree, some compromises became unavoidable.

2. The Technology of Cremation

Reducing a corpse by cremation means decomposition of tissue and bones by heat. Contrary to popular beliefs a corpse does not "burn" because there is not enough combustible matter involved. While tissue will carbonize and burn off producing some heat, most of the heat—for the thermal (and chemical) decomposition of the corpses—must be supplied from external sources of energy. Cremators are generally designed and constructed to process one corpse. No evidence exists that cremators as used in WWII camps were designed differently. The fuel during WWII was principally either coal or coke, but occasionaly wood may have been used. Since combustion of fuel requires air (oxygen), some provision for either natural draft (convection) or forced air feed (compressors) must be included into the design of the cremator. All 6 units in Dachau[15] for example have provisions for convective draft. The four cremators seen at Auschwitz I today are apparently of a very similar design. However they were built after WWII (D. Felderer [11] , W. Stäglich [16] page 137). In Auschwitz II it is said that compressors were installed. For example F. Müller [9] tells of "fans" (page 94 and elsewhere). Independent of the method of air supply all cremators have certain basic similarities.

Since the incineration is not an energy producing but mainly an energy-absorbing process, the thermal energy is produced in a "generator." This can be—as in Dachau—a simple "fire box" with doors for charging coal, and openings with simple valves to control the convective draft. In more sophisticated installations with compressors, generators for gasification of the primary fuel may by employed. A.R. Butz[4] has pointed this out in connection with the Holocaust terminology ("Gasoven" etc, see pages 120 and 121). From the generator the hot exhaust gas is then ducted along the corpse in an oblong muffle with flat walls and bottom but a semi-cylindrical ceiling. The corpse rests on bridges across the muffle, spaced about 12 - 18 inches apart. Ashes and remainders fall into the lower section of the muffle and are removed periodically. Usually the coal-burning generator and the actual incineration chamber—the muffle—are separated. Only the hot gas resulting from the combustion of fuel heats the muffle and the corpse. The corpse however is not consumed (in its majority at least) by flames or by the hot gas directly, but by radiation from the muffle walls.

This is an important technological factor which must be understood. The physical mechanism is as follows: The hot gas from the generator passes through the muffle, and transfers its heat to all absorbing surfaces. This heat transfer is not strictly a thermodynamic process. That is to say the amount of heat transferred does not depend only on the temperature difference between gas and wall but upon a gas-dynamic turbulence in the boundary layer between gas and wall. To be brief: In cremators the "roughness" of the fire brick lining will enhance the heat transfer to the walls as long as the velocity of the gas does not become too slow. Since the wall surface area of the muffle is much larger than the surface area of the corpse, much of the heat is transferred to the walls—and not to the corpse. Also, time plays an important role in the transfer process. It may sound convincing at first for even a technical mind that one could raise the input temperature of the gas coming from the generator in order to transport more heat per unit time into the muffle and thus achieve shorter incineration times. However, the exit temperature of the gas on

leaving the muffle must be low enough so as not to burn out the ductwork and chimney. In short, again: the throughput velocity of the hot gas inside of the muffle must be slow to permit enough time for the heat transfer to be completed to such a degree that the exit temperature of the gas drops to a sufficiently low value. The practical parameter which is available to the designer is the cross-section of the muffle. The larger this cross-section can be made, the lower the gas velocity will be and the more time for heat transfer will be available. But if the muffle cross-section is made very large, another problem arises. In order to transfer a maximum of heat, all gas must be brought in contact with the walls long enough. This can only be achieved by continuous mixing of the gas within the muffle. But this again requires a minimum throughput speed. The designer therefore must establish a number of conditions simultaneously: For a given input temperature of the gas he needs a certain muffle size with enough wall area to absorb the heat, and a muffle volume which produces a low enough throughput speed, yet still generates enough turbulence to facilitate heat transfer and mixing of the gas. The latter conditions limit the muffle volume which must take the space occupied by the corpse—or the several corpses (!)—into account. And finally, the designer must still achieve a low enough exit temperature. These parameters dictate—for a given temperature—the input velocity of the gas and thus the total heat transport per unit time from the generator to the muffle. This determines the incineration time. The small muffle size as observed on cremators installed in WWII camps indicates that the muffles were optimized for single charge cremation without coffin.

Until now it has been demonstrated how heat is transported from the generator to the muffle and transferred mainly to the muffle walls. If this process would continue, the muffle walls would become hotter and hotter and the cremator would burn out. However, cooling occurs automatically by radiation. The thermal energy which the walls have absorbed is radiated back from the walls over a wide range of wavelengths, including visible light. However, the main wavelengths fall into the spectral range of infra-red and radiative heat. In exactly the same way as visible light

propagates along straight lines, heat and infra-red radiation do too. Both light and heat are electromagnetic radiation. Radiation from the wall of the muffle may strike the corpse and may be absorbed. It also may strike another section of the wall and be absorbed or reflected. This "bouncing" of the radiation continues until the radiation is finally absorbed by the corpse. In this process the temperature difference between wall and corpse plays an important role. While dense and opaque materials—wall and corpse, in the present case—absorb radiation readily, gas by comparison does not (or only to a minor degree). The hot gas transfers and radiates more heat to the walls than it can re-absorb. This is one reason why gas can enter the muffle at high temperature and leave the muffle at a lower temperature. The curved ceiling of the muffle mentioned earlier serves as a cylindrical mirror concentrating the radiation on the corpse.

Finally there is a last step in the total flow of thermal energy to the corpse which must still be understood. The radiation absorbed by the corpse is for the most part used up in chemical reactions and in evaporative processes during the decomposition. In short, the corpse represents a heat sink rather than a heat source. This is the main reason why originally hot gas can leave the muffle at a lower temperature. If the corpse would "burn" it would produce additonal heat and would raise the temperature of the gas above the input temperature. Statements like: "The corpses were burning so fiercely that they were consumed by their own heat" (F.Müller [9] page 138) originate from technical misconceptions.

With this, a crude—but for the present purpose sufficient—model of the incineration process in coal or coke operated cremators—has been presented. (Radiation from the gas has been neglected. But without detailed technical information, heat transfer and radiation cannot be compared.) By contrast the combustion of the fuel in modern gas-fired cremators takes place inside of the muffle itself. Since they are designed to accept a coffin, their wall area is quite large and the forced air from the compressors mixes the gas inside the muffle very effectively. In addition, the burners are usually directed toward the corpse. Fur-

thermore, the ashes from the coffin are soon blown away from the corpse by the forced-air feed. Incineration times thus achieved are therefore much shorter than those with otherwise comparable coal-fired units.

3. Multiple Charge

With the above in mind, one can also immediately understand why multiple charge—2 or 3 corpses stacked together as claimed in the Holocaust theory (see for example F. Müller [9] page 17)—will not produce shorter incineration times. First, several corpses packed together will offer a considerably smaller surface per corpse for heat transfer from the gas or absorption of radiation from the walls than 3 corpses separately exposed to the same muffle wall area. That amounts to less heat absorption per corpse and per unit time. But in addition, the muffle volume through which the gas must pass would become smaller. There is less time for the gas to transfer heat to walls and corpses. If the cremator is operated at the same throughput velocity, gas will simply be rushed through the muffle faster, and exit at higher temperature, which means less heat per unit time is available for incineration. In order to protect smoke ducts and chimney, the total throughput of hot gas would have to be lowered—decreasing the primary heat transport per unit time to the muffle.

Considering the physical size of the muffles in Dachau, it must be judged that three corpses could not be loaded into those muffles even when they were cold. W. Stäglich [11] quotes Kautsky (a former prisoner) stating that the aperture of the ovens (in Auschwitz I) permitted only one, or at the most two, corpses to be charged (page 158). In actual operation it would be extremely difficult to charge these muffles with even two corpses. In any case two corpses would have covered up a considerable portion of the wall area, restricting the heat transfer from the gas to those portions of the wall and forcing a reduction of the throughput velocity. This is equivalent to a longer incineration time.

Careful comparison of the size of bricks in pictures reveals that the muffles in crematoria II and III in Auschwitz II were certainly not larger than those in the new crema-

torium in Dachau (pictures are found for example in A.R. Butz [4] page 157 and 213.

I have observed only single charge incineration of corpses and in coffins. But I will spare the reader my well-founded speculation (and description thereof) how several corpses in one muffle would "fuse" together prolonging the incineration time even further for that reason.

I conclude this part by stating: Technologically it is an illusion that charging cremators as found in WWII camps with more than the charge for which they were designed (one corpse) would shorten the incineration time per corpse. Such a mode of operation would, quite to the contrary, prolong the total incineration time. Even when considering very emaciated corpses (for example during typhus epidemics) my personal estimate would be that no gain in incineration time would occur. But other complicated factors, concerning the state of tissue (dehydration etc.) enter the estimate. For these reasons the calculations have been based on single charge cremation.

4. Incineration Time

In 1946 the incineration time in coal-fired cremators was about 4 to 6 hours.[6] The variation is caused by different physical sizes of the corpses but also by the condition of the tissue. Tougher or firmer tissue requires a longer incineration time. For this reason heart and lungs for example decompose slower during cremation. The coal-fired cremators in 1946 were technologically comparable with those in Dachau. Therefore it must be concluded that the cremators in WWII camps could not have produced a shorter incineration time, except for one major difference: In camps, the corpses were cremated without coffins (therefore the much smaller muffles). Morticians maintain that a coffin does delay the cremation of the corpse even though the wood burns fiercely at first and raises the muffle temperature considerably. But the coffin (and later its ash) also shield the corpse during that time from the radiation of the walls. Taking this into consideration a shorter incineration time in WWII camps can be expected. Morticians have suggested

to me that factors up to ½ could perhaps result. That could reduce 1946 incineration times to about 2 - 3 hours for the camp cremators which were especially designed for cremations without coffins.

One could fill a book with direct or indirect statements concerning incineration times from Holocaust theory presentations. A few examples however shall suffice here. F. Müller[9] states that in Auschwitz I the cremators were charged with 3 corpses simultaneously and that the total incineration time was 20 minutes (page 17). In 1979 in Dachau exactly the same set of numbers was stated to me by one of today's camp officials who, however, had not been in the camp himself during WWII.[15] As a matter of fact the "20 minutes and three corpses combination" is found quite commonly in the Holocaust theory. By comparison, W. Stäglich [11] quotes from the WRB (War Refugee Board) report about 1.5 hours (page 234). This appears strangely close to more realistic incineration times. The *Los Angeles Times*[17] reporting on a visit to Auschwitz II by "Members of the U.S. Presidential Commission on the Holocaust" declares: "They also toured the crematoria which could and did dispose up to 60,000 bodies a day." Since the *Los Angeles Times* report specifically states "crematoria" one can calculate the incineration time per corpse. Equation (1) solved for incineration time becomes:

$$I = \frac{C \times T}{N} \qquad [3]$$

Since one day has 24 hours one obtains:

$$I = \frac{46 \times 24}{60{,}000}$$

or

$$I = 0.0184 \text{ hours} = 1.1 \text{ minutes (!)}$$

This would be the incineration time for single charge. With triple charge—according to the Holocaust theory—3.3 minutes would be available for the cremation of three corpses. Nothing reflects the state of affairs in Holocaust matters better than the fact that a leading newspaper can offer

such figures to the public without being contradicted.

A look at incineration times today generates an astonishingly different set of data. In 1974 in Dortmund a cremation took 2.5 hours in a gas operated cremator (H. Roth[18] page 106). A mortuary in Los Angeles advised me 1978 by phone of "two hours or a little less." Their cremator was operated on gas. From a personal letter I learned that in 1951 in Indianapolis a cremation took 2.5 hours. The cremator was gas fired. W. Stäglich [11] quoting 3 sources (including H. Roth above) finds that 1.5 to 2 hours are realistic incineration times today. In January 1981 CBS presented a discussion during their "60 Minutes" dealing with cremation today. 2.5 hours incineration time was indicated for modern cremators. One could go on only to find an average for today's incineration time in the neighborhood of 2 hours for gas fired cremators.

In 1979 I was permitted to observe two cremations in Darmstadt, West Germany. The cremator was gas-fired and utilized several electrical compressors for forced-air feed (as practically all of today's gas operated cremators do). It was the same crematorium I had visited in 1946. Nobody knew anymore how long a cremation took back then but the 4 to 6 hours for coal-fired cremators appeared acceptable to today's crews. Their modern cremator was fully automated (temperature, time, cycling of the directional burner sets etc.) and was pre-programmed for 1 hour in the first incineration stage. After that period a timer would be set by the crew for additional incineration time if and as needed. When the remainders of the corpse had fallen to the bottom of the muffle they were mechanically transferred to a second muffle—below the main muffle—to be exposed to heat for two more hours while the next two cremations, one after the other, were taking place in the main muffle. After three hours the final remainders from the first cremation—ash and bone fragments—were removed from the lowest section of the cremator and processed through a bone mill to render them fit for the urn. When a hydraulic lift (similar to a forklift) positioned the coffin into that cremator in Darmstadt all the burners were shut down and yet it took only perhaps 10 seconds before the coffin was engulfed in a fury of flames. A steel hood with an electric exhauster above the

steel door was needed to protect the operator of the lift from injury from the flames shooting out of the cremator. It was a vivid demonstration of the role which radiation plays during cremation. When the lift was withdrawn on its rails and the large steel doors had been closed, the temperature rose for about 10 minutes from the burning of the coffin to about one and one half times of the operational temperature. After that time the main muffle cooled down and the automatic temperature control took over.

Two hours were used in the calculations because all discussions with morticians have established that this value for camp conditions during WWII must have been an average incineration time. One hour is, on the basis of technological information, certainly too short and it appears even impossibe that the cremators in Dachau could actually have reduced a corpse to the necessary degree in two hours. Their simple fire-box type generator could not have transferred the required amount of heat during that period.

Incineration times as claimed in the Holocaust theory are thus contradicted by actual incineration times in modern cremators of today, to a remarkable extent. This has been reported. In addition, practically all of today's information refers to gas fired cremators which achieve for technical reasons shorter incineration times than coal-fired units.

Within the frame of a technological investigation, incineration times for WWII cremators shorter than those which can be achieved today must be absolutely rejected.

5. Some Necessary Comments.

In the book *Commandant of Auschwitz*[19] cremation capacities for Auschwitz II are discussed which can be used to calculate incineration times (page 181). The two smaller crematoria (Nos. IV and V) had—according to the book—16 cremators and could dispose of 3000 corpses daily.

Equation (3) yields the incineration time:

$$I = \frac{16 \times 24}{3000} \qquad [3]$$

or

$$I = 0.13 \text{ hours} = 7.68 \text{ minutes}$$

The larger crematoria (Nos. II and III) had—according to the book again—30 cremators and could cremate 4000 corpses in "less than 24 hours." Since it is unknown how much "less than 24 hours" is, 24 hours will be used for the calculation.

One obtains.:

$$I = \frac{30 \times 24}{4000} \qquad [3]$$

or

$$I = 0.18 \text{ hours} = 10.8 \text{ minutes}$$

While it is immediately apparent that the alleged Höss statements fall in well with the pertinent Holocaust theory claims, they nevertheless contribute nothing to dissolve the discrepancy between those claims and today's incineration times.

In stark contrast to what R. Höss supposedly had written, stands the testimony given by Richard Baer—the last commandant of Auschwitz (1944 - 1945). E. Aretz[20] reports on pages 58 and 59 some of what is known. Here are some essentials: Baer had been arrested in October 1960. At that time he declared that no gas chambers had existed in Auschwitz. He believed—on that basis—that he must be found innocent. However, he died a mysterious death at the age of 51 in perfectly good health on 17 June 1963 in prison. The post mortem revealed that poison could not be excluded as cause of death. However a man believing in his own innocence has no reason to commit suicide. And a former Auschwitz commandant would (at least in 1960) hardly have even contemplated convincing a West German court (with the Zionist Bauer as Attorney General of Hesse) that there were no gas chambers in Auschwitz in operation unless this was his rock-solid knowledge. Their former commandant's sudden death must have served as an impressive message to the rest of the defendants. There only remains to be reported that the first Auschwitz trial could finally start

immediately after Baer had died and his name and testimony were never mentioned in the proceedings of the court—or in the Holocaust theory. W. Stäglich[11] who is well qualified as former judge to evaluate court matters, was, in 1976, refused access to the court's proceedings (which he had sought while writing his book on Auschwitz) on the grounds that the protective interests of those involved in the court proceeding had priority over Dr. Stäglich's private interests in a scientific evaluation of the proceedings (page 374). This is quite an interesting statement (from the Hessian Minister of Justice) since during the actual Auschwitz trial "those involved" in the proceedings were apparently much less protected. For some detail the reader is referred to H. Laternser[21] who was the defense lawyer for Richard Baer and others. He never came to defend his client but he spoke out on the general witness situation at the first Auschwitz trial.

P. Rassinier[22] discusses in more detail the statements which R. Höss allegedly made (page 235 to 243), but P. Rassinier also quotes the "Kasztner Report" according to which the gas chambers in Auschwitz II for 8 - 9 months (the autumn 1943 to May 1944) were out of order. P. Rassinier draws this conclusion: "It remains to be established how many persons more than 107,000 could have been incinerated from February 1943 to October 1944 . . . " (page 241). The figure of 107,000 refers to the Höss[19] statement (page 177) concerning cremations in pits.

Today world-wide lobbied pressure to prosecute so-called "Nazi-war-criminals" prevents very effectively all those from speaking out who have knowledge about the camps and know the answer to one of history's most important questions. One must wonder whether this is not the actual motivation behind this pressure "to prosecute." The Holocaust theory has many faces.

6. Cremation in Pits

There are various claims in the Holocaust theory that huge amounts of corpses have been cremated without cremators on pyres and in pits. To clear up this Holocaust theory

created problem would be quite another task.

However some general comments are possible. G. Reitlinger reports that: "Apparently the furnaces were superceded altogether after August 1944 because compared with the burning pits they were considered uneconomical" (page 160). R. Höss[19] states that: "During the summer of 1942 the bodies were still being placed in the mass-graves. Toward the end of the summer however, we started to burn them; at first on wood pyres bearing some 2000 corpses and later in pits together with bodies previously buried," (page 177). In other words the alleged efficiency of burning in pits was supposedly well known before the new crematoria in Auschwitz II were built. Nevertheless they were built—and with great difficulties due to war conditions—only to find out that burning in open pits was more efficient—which is exactly what allegedly had been known before.

In open fires, larger amounts and—especially partly decomposed corpses from earlier graves—can be cremated. The authorities in German towns had to resort to this process during WWII after Allied fire bombings. Photographs exist, for example, of cremations on pyres in Dresden.[23] Unfortunately reports are too scarce and not detailed enough that technical conclusions could be drawn. In any case, in this type of operation, cremation is incomplete and large amounts of bones and incompletely cremated organic materials would have remained. I am not aware of any thorough investigation including a numerical analysis in or near WWII extermination camps. And personally I do not believe—provided there is factual evidence of residue from large scale cremations in pits at all—that at the present day, numerical results could be derived. At least any evaluation would have to involve the actual moving and sifting of thousands of tons (if not more) of soil, lest the result of such an investigation must be mistrusted before it has ever been obtained. Impartiality of those conducting the excavation would present today an almost insoluble problem. As to the reports which do exist, the burden of the missing proof lies with those who relate them. A brief discussion of one report will demonstrate the nature of the claims. F. Müller[9] for example refers frequently to the burning in pits. Even after discounting such way-out allegations such as the claim

that "human fat" was collected at the bottom of the pits, the remainder of the report cannot be given credence either.

On page 130 the author reports that: "The pits were 40 to 50 meters long, about 8 meters wide and 2 meters deep." on page 137 the procedure of setting up a cremation in these pits is described: "Then the bearers laid about 100 corpses face up in four long rows on top of the fuel." If one allows 0.5 meters (19.7 inches) in width for each corpse the described procedure (100 corpses in one row) would fill the pit completely lengthwise with no space left at the ends. Accepting 70" as an average human height one obtains for the four rows 7.1 meters width which would leave less than 0.5 meters on each side of the pit. Considering further that wood was placed between the 3 layers, each of 400 corpses, those pits would have been full to the brim and no cremation is conceivable at all. F. Müller tries to explain that this difficulty was overcome by pouring oil and wood alcohol (plus "human fat" again) on the corpses (page 136). However these liquid fuels would have evaporated in the hot pit immediately and burnt off on the surface of the pit—that is, on top of the corpses—since nowhere else did oxygen have access to the fuel vapors. But F. Müller goes on to report: "The process of incineration took five to six hours" (page 138). Cremation in pits—not on pyres—could have had only one purpose: To provide for convenient burial of the remainders by filling the pit in with soil after the cremation. F. Müller [9] however insists that the remainders were removed each time and the pits re-used (page 139). All one can say about this type of report is—that it cannot have happened that way.

In Katyn during 1943 the corpses of some 4143 Polish officers were exhumed.[24] The mass-graves which R. Höss [19] allegedly has reported supposedly contained 107,000 corpses (page 177). This is the equivalent of almost 26 Katyns—with no proof except for the questionable Höss document written, at least in part, in pencil while under Communist imprisionment. And the original (like in the "Anne Frank case") is practically unaccessible even today, presuming that an "original" did in fact ever exist and provided that what is kept so secret in the Auschwitz museum today is not a forgery[22] (page 27).

In Part I of this study it has been demonstrated that—of the alleged 6 million—at least some 5.5 million would have had to be cremated in pits. Even dismissing any realistic incineration time in pits it must be pointed out again that large amounts of bones must have resulted from such an enterprise. Considering the 5.5 million evenly distributed over R. Hilberg's six "Killing Centers" one would have to find remains of more than 916,000 corpses in each camp (a numerical equivalent of 221 Katyns for each camp). Even R. Hilberg [5] claims such a number only for Auschwitz (page 572). But while claims exist, tacit proof in the form of excavations and numerical evaluations is absent, for even 10% of the claims—36 years after WWII. Today this most fantastic part of the Holocaust theory must either be totally rejected for lack of proof or must be fanatically believed—which requires no proof.

7. Some Other Technical Points

A 50% duty cycle has been considered "most probable" for the purpose of the calculations. For the actual work time of crews another 3 - 4 hours of preheating time and probably another hour for cleaning (de-slagging) would have to be added. This would amount to 16 to 17 hours of work-time per day. All calculations based on a 100% duty cycle are at least for technological reasons unrealistic.

Disposal of corpses by cremation in WWII camps in itself clearly does not represent proof of atrocity but was rather a necessity especially during epidemics. Cremation is an effective way to decompose infectious organic material. This however does not require complete cremation. If one speculates a lesser degree of cremation in WWII camps (to decrease incineration time) large amounts of bones must have accumulated and their disposal would have created a problem by itself. However, personally, I do not believe that today numerical results from bone contents of soil in camps —provided there are any to speak of—could still be derived.

This brings up the question of fuel and ashes. It is at best difficult to estimate the consumption of coal or coke for cremators whose technical design is not known at least in

some detail. But if one assumes 100 kg (220 lb) of coal per corpse (which may be insufficient) even 250,000 cremations would have required 25,000 tons. There are no storage or processing facilities known for larger amounts of fuel. One would expect at least railway tracks to have been extended directly up to the cremators. There were none.[25] There are not even simple mechanical unloading facilities (ramps or chutes for example) known either. Distributed over 20 months in Auschwitz II, 25,000 tons would have required more than 41 tons of manual handling of coal per day. If one considers R. Hilberg's [5] "one million" dead in Auschwitz (page 572) 167 tons per day would have had to be moved. And Pope Paul II's announcement of 4 million victims in Auschwitz [26] would have required the manual handling of no less than 667 tons per day.

The disposal of ashes presents another problem. Dumping sites of ashes must exist near crematoria. However, here too, a numerical evaluation has probably become impossible by now.

8. Critique and Limitations of the Method

In scientific work—and Holocaust theory is not one—results are usually given within error ranges. A speed for example might be given as 50 mph ± 5 mph. The meaning is that the actual speed may be either 55 or 45 mph or any value in between those limits. Sometimes however there are reasons to conclude that a particular number is the "most probable" one. In the above example that could be, for example, 47 mph—if there is reason to justify this number it would be termed the "most probable" speed.

In the interpretation of the results of this investigation most probable numbers have been derived—with statements of reason. For example Table II (Part I) gives a "theoretically possible maximum of cremations" and a "theoretically possible minimum of cremations" (861,120 and 215,280). As explained above, the actual number can be either one of these figures or any number within this range. In the text, however, the lowest number (215,280) is stated to be the "most probable" number. This was based on the

fact that a 50% duty cycle is "much more" probable than a 100% duty cycle and 2 hours incineration time "much more" probable than 1 hour incineration time, both for technical reasons. While the range of figures is absolute within the conditions on which the calculation is based, the most probable number is not. If, for example, proof should be produced that 75% duty cycle and 1.5 hours incineration time are "more probable" then the "most probable" number of theoretically possible cremations would have to be calculated on that basis.

This difference, however, would not alter the fact that more than 5.5 million corpses must have "disappeared"—without cremation in cremators—according to the Holocaust theory.

While the technological approach demonstrated in this investigation cannot produce an "exact"figure, it does not suffer from other uncertainties as much as, for example, statistics. However statistics can be accurate, too, if based upon secure and certain data.

For example the "Sonderstandesamt Arolson" (Special Registrar's Office Arolson West Germany) states in a letter[27]271,304 DOCUMENTED fatalities for 13 WWII concentration camps. Another 93,069 are listed in the letter as documented by other Registrars' Offices. The figure given for Auschwitz is 52,389 fatalities. These 364,373 fatalities represent then an "absolute minimum" number. The actual figure cannot be lower but could be higher. But even if one doubles the above figure the result remains below one million.

This demonstrates again that for more than 5.5 million of the 6 million claim no documentation exists—except by inference in "Holocaust Theory."

Thirty-six years after WWII this discrepancy is not acceptable any longer. Neither is the defamation against the German people. The failure of historians to secure data in due time can today only be overcome by methods which are based on data which cannot be altered. The technical properties of Zyklon B are such data. Cremator hours and incineration times are others.

Part III

Conclusion

An attempt has been presented to apply technological aspects of cremation to the numerical claims in the Holocaust theory. It has been demonstrated that even when accepting the rawest of data from the Holocaust theory the disposal of millions of corpses in available cremators was impossible. It is inconceivable that more than 90% of the legendary 6 million could have been disposed of in open pits etc. without leaving extensive traces; none of which have been demonstrated to exist and evaluated numerically within the vicinity of WWII camps. Testimony from camp personnel—other than prisoners—is effectively suppressed by continued persecution of former camp personnel.

Therefore rational—technological—criteria must be applied to the historical problems which Holocaust theory has created. The maximum data which have been purposely accepted from the Holocaust theory for this investigation concern the number of cremators and their operational times. Other parameters, especially incineration time and multiple charge, have been investigated with results which make related Holocaust theory claims unacceptable. Therefore they have been dismissed.

When, in the future, those parameters accepted here from the Holocaust theory will be adjusted to already available and still to come information, I predict that the total "most probable" death toll from all causes for Auschwitz (for example) will drop to or below 100,000 dead.

As to the prospective results of investigations of pit areas in the future I expect no surprises. While smaller pits may have been operated, any pit area where millions or even a hundred thousand corpses had been cremated would have been found a long time ago and its numerical evaluation propagandized to the world in great detail.

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4. Arthur R. Butz, *The Hoax of the Twentieth Century*,
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6. During the first half of 1946 the author personally visited the crematorium in Darmstadt and had several extended discussions with crew members operating the crematoria in Darmstadt and Mainz (both towns in West Germany)

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15. During summer 1979 the author visited Dachau with special interest in the crematoria. (As a side result it was found that no ductwork appears to exist from the four cremators in the new crematorium to the chimney.) Also no compressors were installed in Dachau during WWII. Fuel was coke.

16. Ditlieb Felderer reports in RH. 167 that Czech and Piper—both officials at the Auschwitz camp today—stated that the 4 ovens at the crematorium I (Auschwitz I) were built in 1946 or 1947.

17. *Los Angeles Times*, Thursday 2 August 1979, Part I, page 11

18. Heinz Roth, . . . *der makaberste Betrug aller Zeiten* . . .
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19. Rudolf Höss (?), *Commandant of Auschwitz*,
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22. Paul Rassinier, *Debunking the Genocide Myth*,
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23. David Irving, *The Destruction of Dresden*,
Ballantine Books, 1968
See picture section between pages 160 and 161

24. Louis Fitz Gibbon, *Katyn*, (see appendix 6)
The Noontide Press, 1979

25. The plan of Birkenau (Auschwitz II) is reproduced in (4) page 229. There were no railway tracks at crematoria IV and V. There is only the end of the switching yard between crematoria II and III. Aerial photographs in *Life* (Vol. 2, Nr. 4 April 1979, page 12) show however clearly that tracks were not extended to the crematoria and no special unloading facilities existed.

26. Deutsche Presse-Agentur (German Press-Agency), reproduced in *Frankfurter Allgmeine Zeitung*, Saturday 9 June 1979 Nr. 132, page 5.

27. Copy of letter dated 11 May 1979 is in the author's possession.

West German Justice and So-Called National Socialist Violent Crimes

Dr. Jur. WILHELM STÄGLICH

When I speak of *so-called* National Socialist (hereinafter: NS) crimes of violence, this correctly indicates my conviction that the legend of the "Final Solution of the Jewish Question" is a fiction. This is not the place to present a detail-by-detail rebuttal of this myth; others have already done so most adequately. In any case, as a jurist I do not in any way feel beholden to deliver a conclusive refutation of an allegation which has yet to be *proved* in the first place. The historians have from time to time admitted as much, and refer the skeptic not to any forensic or tangible evidence of exterminations by gas, but to the results of countless NS criminal trials before the West German courts.[1] The efficacy of this tactic on public opinion should not be underestimated. Today, many people are under the impression that the exterminations have been historically "proved" because the war criminal trials "proved" them by verdicts of guilt. As I will show, this was exactly the purpose of the trials right from the beginning.

Before describing in detail the activities of the German judicial system, we must examine the ways in which the war crimes trials were brought about, and will continue to be brought about.

One of the greatest stumbling-blocks to continued NS trials was the German Criminal Code's Statute of Limitations. When the War Crimes Investigation Office first opened its doors at Ludwigsburg on 1 December 1958, one of their first discoveries was that the prosecution of murder was subject to a 20-year Statute of Limitations. Hence, trials of alleged war-time murders could not take place after the spring of 1965 at the latest.

This problem caused considerable sleepless nights among the German politicians in Bonn, anxious to placate "World"

(i.e. Zionist) opinion and prove what dedicated Nazi-hunters they were; German constitutional rights notwithstanding. On 13 April 1965 the *Bundestag* (Parliament) performed its legislative and judicial conjuring trick with a new law "governing the computation of deadlines" [2] of the Statute of Limitations. From now on, the Statute of Limitations would not be computed from the date of the actual crime itself, but from the arbitrary date of 1 January 1950! Thus, at a stroke, the deadline for trials was moved forward to 31 December 1969—giving the inquisitors an extra four years to round up their victims. The politicians' "rationale" for this sleight-of-hand was the bald statement that no German prosecutions could take place during 1945-1949 (on account of the Allied occupation, and suspension of civil government) so therefore the clock should not start running until civil government had been restored.[3] No mention was made of the fact that witnesses' mental clocks were still running at the regular speed during these four years, and their potential testimony getting so much more rusty and unreliable!

Nor was any weight given to the argument that, far from being safe from prosecution, "war criminals" were being ruthlessly pursued up and down Germany during these four years, during the Allied reign of terror. With the aid of *ex post facto* laws, the Allies tried and sentenced 50,000-60,000 Germans for alleged crimes against humanity. In 806 cases, the Anglo-American tribunals handed down death sentences, 486 of which were carried out.[4] We will never know how many "trials" and executions took place in the Soviet zone of occupation.

And, despite the lack of a national government, there were indeed indigenous German trials, specially set up under the Allies' infamous Control Council Law No. 10.[5]

All this does not lack a certain irony, for one of the Allies' main accusations against the Nationalist Socialist regime was that a number of *ex post facto* laws had been introduced during the period of the Third Reich! *Quod licet Jovi, non licet bovi!* This allegation that prosecution had been "suspended" until 31 December 1949 was, therefore, nothing but a hypocritical and transparent trick.

According to Article 69, paragraph 1 of the Penal Code (StGB), the Statute of Limitations was in any case consi-

dered to be interrupted if the case could not be commenced. The fact that the legislature expressly determined the same thing for a certain time-span shows clearly enough that this was done only to manipulate the rule of law. The Federal Constitutional Court later upheld the constitutionality of the *Bundestag's* trickery.[6]

By the time 1969 came around, it was found that many "war criminals" were still at large. This time the *Bundestag* decided to drop the sleight-of-hand approach, and go for the blatant, bull-at-the-gate tactic. The Statute of Limitations was extended from 20 years to 30 years with a "law governing the amendment of the criminal law."[7] This extension conveniently ignored Article 103, paragraph 2 of the German Basic Law[8] which states that a criminal act cannot be punished unless the culpability has been determined *before* the act was committed! In 1979, when this enabling act was also due to expire, it too was extended, again at the behest of international Zionist organizations. The Israeli ambassador to West Germany sat on the public gallery of the *Bundestag* during the debate to "monitor" the voting.

Needless to say, all of these *ex post facto* laws only applied to *German* alleged criminals. No Allied soldiers were ever put on trial for the legion of atrocities committed against the German people during and after the war. In addition, the German courts are forbidden from trying war criminals of Allied armies by Part 1, Article 3 of the so-called *Uberleitungsvertrag*[9] (Convention of the Rights and Duties of Foreign Forces in West Germany). This double-standard exemption for war criminals of the winning side is an obvious violation of the principle of equality before the law. It is also a violation of any standard of civil rights.

We have noted that the German courts really only got going against "war criminals" in 1958. The Head of the Ludwigsburg Central Office for Prosecution of NS Criminals, Adalbert Rückerl, emphasizes in his book *NS Trials* that there had earlier been little enthusiasm for such trials, and it was only after the 1958 trial at Ulm of some *Einsatzgruppen* members that public opinion finally realized "what kind of serious crimes had not been prosecuted up until then." (The trial resulted in 10 defendants receiving long terms of imprisonment for allegedly having participated in

the alleged "murder of several thousand Jews in the area of the German-Lithuanian border.") According to Rückerl's analysis, after this initial trial, the judiciary "then reacted without further delay."[10]

This pat explanation is, however, somewhat unconvincing. The German people had had many years of lurid atrocity stories from the Allied show-trials, and far from making them more enthusiastic for even more trials, the German people were starting to become even more cynical and skeptical. It was around the same time that the swindle of the Dachau "gas chamber" first came to light,[11] and even Dr. Martin Broszat, the head of the Institute for Contemporary History in Munich, was obliged to admit that no gassings had taken place at Dachau or any other camp in the former Reich.[12] These admissions overnight rendered valueless the testimony, confessions, documents and proofs of gassing at the myriad of trials relating to "gassings" in the camps in Germany-proper. What, the German people asked themselves, is the difference in value between the testimonies, confessions, documents and proofs-of-gassing in the camps in Germany (now admitted bogus) and the testimonies, confessions, documents and proofs-of-gassing in the camps in Poland (still claimed to be genuine)?

The real reason, in my opinion, for the stepping-up of the German NS trials was that the myth-makers had to do something to stop the imminent collapse of their painstakingly constructed edifice. What could be more useful for this purpose than the authority of the German courts? It is significant to note that the then General Public Prosecutor of the Hesse state, Fritz Bauer, frankly described the NS trials as an "exemplary aspect of the re-education of the German people" that had been under discussion ever since 1945.[13] The Jewish writer J.G. Burg put this even more bluntly. He wrote, with reference to these trials:

> They serve, above all, the purpose of engraining in the German people a consciousness of collective guilt, so that its sons and daughters would be born already burdened with the German "Original Sin."[14]

This also explains why whole groups of youngsters are continually conducted through the public galleries of NS

show trials. As Herman Langbein, General Secretary of the Vienna Auschwitz Committee, and main-spring of the first Auschwitz Trial at Frankfurt, remarked smugly:

> It is also the fact that the trials are being watched day by day by classes of school-children and other groups in the courtroom, which shows us that the importance of the trials in terms of contemporary history has been perfectly understood.[15]

One could quote many more examples like this to underline the real purpose of the NS trials. One can only conclude that the impetus for the stepping-up on NS trials was not—as Rückerl maintains—the judiciary "reacting" to the horrors of the first case, but a reaction to the enormous pressures from political quarters, which were in turn exposed to even greater pressures from international—in particular, Jewish—circles. It is common knowledge that the World Jewish Congress has lobbied for continued NS trials, and has even "provided" many of the necessary "witnesses."[16]

No less remarkable is the way the government went about making these new witch-hunts as effective as possible. Rückerl has the following to say on the subject:

> Knowing that the Code of Criminal Procedure (which was binding on the local courts) constituted an obstacle for a thorough prosecution of these crimes, the Conference of the State Ministers and Senators of Justice decided in the Fall of 1958 to create a Central Office of the State Departments of Justice for the prosecution of NS crimes.[17]

One might read this quote a second time to better understand the significance of this decision. Here was a case where a special public prosecuting authority was created which had no legal basis whatsoever in the German Criminal Code. It was, nevertheless, invested with substantially greater power than the correctly-constituted criminal prosecuting authorities. This incident is a typical example of the contempt for the constitution, and the very law itself, on the part of those who have been assigned the role of "guardians of the law."

In the first years of its existence, the Central Office for the Prosecution of NS Crimes, headquartered in Ludwigs-

burg, was staffed by 7-10 public prosecutors—too few in Rückerl's opinion. In April 1965, the Conference of Justice Ministers increased the prosecuting staff to 45-50. In addition to this, as many as 250 further prosecutors were engaged outside the Central Office. On top of this, there must be roughly 200 investigators working in special teams.[18] Small wonder that the number of normal criminal prosecutions was steadily decreasing during these years!

If the Central Office must be described as standing on very shaky constitutional ground, its activities were even more so! Their special Prosecutor's Office proceeds in its investigations quite differently from normal prosecutions. Rückerl describes it thus:

> Our people then set to work exploring the factual circumstances which had been drawn to our attention by the statement of a witness, a document, a quotation from a book, or which was common knowledge, but yet had not been prosecuted, as far as we could tell.
>
> This resulted in a situation where large parts of the wartime occupied territories were subjected to a network of preliminary investigations. A number of heretofore undiscovered matters came to light in this way.[19]

And Rückerl's assistant, Chief Public Prosecutor Manfred Blank added.

> In pursuance of the Code of Criminal Procedure, the Public Prosecutor must, firstly, intervene in cases where a criminal offense has been committed in his district . . . or where he receives information to the effect that an accused is present in his district.[20]

In other words, "crimes" were investigated when there was no evidence at all, and the only way to facilitate such an investigation was simply to override all existing rules and regulations governing criminal investigation procedures.

Thus, all investigations of NS cases were not just carried out by an office not even provided for in our law, but also in deviation from the normal methods of preliminary investigation. One cannot accept that this deviation was necessary

for the "rule of law to stand its test" as Rückerl puts it so poetically.[21] On the contrary, the deviation was one of the greatest floutings of the rule of law ever conceivable!

In practical terms, the preliminary investigations are obliged—in the absence of any solid facts— to concentrate initially on the literature of the IMT (International Military Tribunal at Nürnberg). Additionally, there has developed a close liaison between the Central Office and numerous foreign contacts, particularly those in Israel and the Eastern Bloc, who generally help out with "documents." Of particularly "valuable assistance" are "the publications of the Jewish Historical Institute at Warsaw, and the Yad Vashem Institute in Jerusalem" according to Chief Public Prosecutor Manfred Blank.[22]

One of the best-known foreign contacts of the Central Office is the notorious Simon Wiesenthal, who has been proved to have given false evidence on at least one occasion, concerning indemnification. J.G. Burg describes him as the "spark-plug of the Ludwigsburg Central Office."[23] This may be a slight exaggeration, but it is quite a remarkable statement all the same: Burg himself is Jewish. Wiesenthal has boasted during a TV program that "German public prosecutors and judges had often written letters to him" asking for assistance.[24]

Various "survivors" organizations at home and abroad also have decisive influence on the course of these investigations. For example, the International Auschwitz Committee in Vienna, represented by its General Secretary Hermann Langbein, took a decisive role in the preliminary proceedings of the first Auschwitz Trial at Frankfurt, and later on at the trial proper. In his book, *The Auschwitz Trial*, Langbein later treated his readers to a self-aggrandizing eulogy regarding his part in the proceedings. Among other things, he quotes in full a back-slapping letter from a Chief Public Prosecutor by the name of Wolf, in which the writer expressed "gratitude and recognition . . . for the active and valuable assistance."[25]

It follows from all of the above that the basis for the preliminary proceedings and investigations was at best highly dubious, especially as it was almost exclusively provided by those persons who had personal, political, and fi-

nancial interests in promoting the anti-German atrocity lies. Rückerl refers to it as the "special knowledge in terms of contemporary history" on the part of the Central Office staff in Ludwigsburg which reflects such interests.[26]

Along with this research into "hitherto unknown crimes" a hunt for the hitherto unknown "criminals" (i.e. former SS members, policemen, camp guards, and *Einsatzgruppen* members) was carried out. Even though modern police hunts are so inept that known terrorists are often detected only by accident, in the case of former SS members the country was scoured from top to bottom in this fanatical man-hunt. These people, considered to be criminals right from the start, were generally taken into close custody at once "pending investigation" and this lasted, in many cases, 5 years and longer. One can only guess at what treatment these unfortunate men and women were subjected to after their arrests. It is common knowlege that many of them did not survive imprisonment; for example, the former commandant of Auschwitz, Richard Baer. His death in custody received very little publicity—quite the opposite from other such cases. Many prisoners comitted suicide. Sometimes, such as at the Sobibor Trial, it was those accused who had refused to confess who "passed away." The Jewish writer J.G. Burg comments as follows:

> We hear time and time again of cases where prisoners accused of war crimes have passed away "of their own free will." It is quite obvious that there is something extremely fishy about all of this.[27]

I do not want to be misunderstood. I am not saying necessarily that the prisoners were or are subjected to illegal treatment. But the circumstances of their "legal" treatment—particularly the prolonged remand in custody—may well be so debilitating that it completely destroys the prisoner's will. This seems to happen more readily to people of humble birth and simple education, and most of the victims of this persecution did come from such a background.

One important part in all NS trials is the role of witnesses. Indeed, they are indispensible, for as Rückerl himself admits, the "documents" may "be used only as . . . background material."[28] However, the techniques adopted by

the Public Prosecutor's Office in obtaining suitable statements from witnesses in NS cases are almost unbelievable. Here again the procedure used is totally different from normal preliminary investigations and judicial inquiries. Only recently, during the Majdanek Trial (which is still in progress), a case of witness-coaching was discovered in which either the Central Office in Ludwigsburg or the Public Prosecutor's Office must have been involved in some way. [29] This case was rightfully described as a scandal, and provoked a wide reaction among the general public. Needless to say, the people responsible for this trial failed to suffer any recognizable consequences from the scandal. This is, however, not at all surprising, for it appears that it is general practice in NS trials that the (potential) witnesses should be "helped" in preparing their proposed testimony. Laternser has proved this already, in regard to the first really big concentration camp trial: the Auschwitz Trial at Frankfurt.[30]

We know that even the public prosecutors responsible for the judicial inquiries are developing some leanings in this direction because of a document which recently came to light. It is certainly not unique in its contents and nature. It is a letter originating from the North-Rhine/Westphalia Central Office of NS Concentration Camp Crimes, and sent to the Office of the Chief Prosecutor in Cologne. It is signed by a Public Prosecutor called Dr. Gierlich. The document, comprising 156 pages, bears the file number 24 AR I/62 (Z) and was sent confidentially to all the witnesses of the Sachsenhausen Trial. It contains: a 12 page letter of the aforementioned Public Prosecutor to the addressee; 84 pages of biographical and personal particulars of 577 former camp staff; [31] and a comprehensive appendix of 497 photos of SS men at the Sachsenhausen camp.[32]

To underline the spirit in which the investigatory inquiries were conducted, let me quote a litte from the Gierlich letter. The letter begins with some very definite information:

> Dear Sir:
> In consultation with the Sachsenhausen Committee of West Germany, I am conducting a comprehensive collective criminal trial based on the activities of the SS personnel

> employed in the Sachsenhausen concentration camp. Insofar as investigations have not been carried out against them in the past, you would greatly oblige me by complying with the enclosed summons and by giving me some information on your experiences as regards the subject-matter of this letter.

The reference to the "consultation with the Sachsenhausen Committee" shows where the Public Prosecutor's "knowledge" originates from; this knowledge being intended to induce the witness to sympathy toward "the subject matter of this letter," of course. Now, if one bears in mind that the overwhelming proportion of detainees in concentration camps were convicted criminals,[33] and if one therefore assumes that the concentration camp "survivor" committees were and are manned likewise, then it should not be too way out to speak of a collaboration between German public prosecutors and criminals! It certainly happens in real criminal cases that the investigators find their confidential sources and witnesses among criminals and ex-convicts. But there is a world of difference between the two approaches. In the latter case, the criminal informants are kept at arm's length, and their information treated with some skepticism on account of its origins. In NS investigations, the criminals practically become part of the investigating team themselves!

Now let us read on with Dr. Gierlich's letter:

> Perhaps you might be one of those concentration camp survivors who are very reluctant to give evidence, either because you do not wish to be reminded of those cruel events, or because you do not see the point of prosecuting such crimes after this long period of time? Nevertheless, if I urgently ask you for your support, then I am doing it because I am of the conviction that it must be possible—with the combined efforts of the survivors—to at least partially expose the terrible bloody deeds perpetrated at Sachsenhausen (and which could not be exposed until now) and to bring to justice the murderers and murderers' assistants who are living in our midst unrecognized.

It is quite obvious the Chief Prosecutor considers the atrocities, which he himself says he is supposed to expose, as already established facts. There then follows an elo-

quent apology for the fact that the proceedings had had to wait until 1962. Quite out of place, the recipients of the letter are given a run-down on the investigation work carried out so far:

> After evaluating all the Sachsenhausen-related trials so far, plus the list of war criminals compiled by the survivors, plus the published survivor narratives, it was possible to compile a dossier on the whereabouts of many of the former SS men who were employed at the camp or were otherwise related to it in some way. These can only be a small fraction of the former guards, it is true, but they should—at any rate—include those persons who have committed crimes. Furthermore, we have compiled a dossier of witnesses which contains the names of former inmates (for all periods of the camp's operation), plus the names of those involved in almost all the block- and major-workcrews. In addition to all of this, the Sachsenhausen Survivors Committee is available to provide expert counsel in cases of doubt. It would seem, therefore, that a comprehensive final exposition of criminal offenses committed in the camp is very likely to be crowned with success, even after such a length of time, *provided that* the former prisoners, such as yourself, do not fail to give me their assistance.

Later on in the Gierlich letter, the potential witness is given "aides memoires" which bear little or no resemblance to the facts, nor indeed to any concept of unbiased investigatory conduct to which the Office of Public Prosecutor is legally bound. Such an outrageous procedure would be unthinkable in a normal criminal investigation of judicial inquiry.

A further unusual aspect of these NS investigations is the indiscriminate circulation of a large variety of names and photographs—with subjective commentaries or captions—to make it easier for the "witnesses" to "recognize" the "criminals." Furthermore, the "survivors" are also given descriptions of the alleged "mass crimes" perpetrated in the Sachsenhausen camp. The following are excerpts from the same Gierlich letter:

I. Massacres, for example:

1. Murders when the first larger convoys of Jews arrived in the camp in 1938 . . .

3. Murders of conscientious objectors to military service, predominantly Jehovah's Witnesses, early in the war. (Information concerning the murder of the Jehovah's Witness August Dieckmann, who was shot dead on 15 September 1939 on the parade ground . . .) . . .
5. Execution of 33 Poles on 9 November 1940.
6. Execution of Russian PoWs in the Fall of 1941; shot in the neck, in the special execution contraption in the area of the industrial yard. Who helped erect this neck-shooting contraption? Who was seen in charge of the convoys heading for these neck-shooting installations?
9. Gassing of prisoners. Who installed the facilities?
10. Shooting of 27 prisoners from Block 58 on 10 November 1944.
13. Selection of prisoners unable to work.
14. Medical experiments and tests with poisoned ammunition on prisoners . . .

II. Other Crimes:

2. Who killed prisoners
   (a) at the brick factory
   (b) in the garden
   (c) in the penal company
   (d) in the Jewish blocks?
4. Who gave the orders or commands; who supervised; in cases where losses of life occurred, e.g.
   (a) so-called "sports activities"
   (b) so-called "standing"?
7. Which doctors refused to give medical treatment to sick patients, who subsequently died?
8. Who consciously ordered sick patients to hard labor? Which prisoners died as a result of this severe treatment?

As can be seen, there is hardly any atrocity lie which has been left out. Even the gas chambers were included in this list, in spite of data given to the contrary by the Institute for Contemporary History in 1960. Dr. Gierlich was obviously not up-to-date with his information when he wrote this letter. In any case, the survivor addressed by the letter was called upon to make a choice (if necessary after consultation with the Survivors Committee!) as to which "crime" he intended to make a statement about, and whom he wanted

to accuse of the crime. Presumably this was to avoid a duplication of effort, with all the witnesses wanting to steal the show by testifying only about the most monstrous atrocity and accusing only the most monster-like defendant.

As if this was not outrageous enough, on page 10 of the letter the recipient is even encouraged to report about "ill treatment" in the camp, even though this category of crime—unlike more serious offenses—has long come under the Statute of Limitations. The reason for this suggestion was that "this may perhaps give some indication as to the frame of mind of the respective person during a killing that took place at some other time." And, since there is also a possibility that "by mentioning other circumstances, the ill treatment could be construed as attempted murder." What a wonderful tip for the potential witness, and a suggestion not to be shy in mentioning even the smallest detail! Needless to say, a charge of "ill treatment" manipulated into "attempted murder" would no longer exempt the defendant from prosecution under the Statute of Limitations.

As if in faint acknowledgement of the outlandish bias of all of this, the letter writer slips in a codicil to at least put on an appearance of fairness. He states that for reasons of objectivity it is required to also mention "such circumstances that speak in favor of members of the SS forces." But, as we have already seen this is only a matter of form, in view of Article 160, Paragraph 2 StPO (Code of Criminal Procedure). This article states that the Public Prosecutor is obliged to inquire not only into those facts whereby a person can be charged, but also into those facts whereby he could be discharged, or could contribute to a person's acquittal. However, the remainder of this strange letter does not indicate any efforts at all in this direction. The "crimes" mentioned therein are described as already firmly established. The SS men named therein—with photos attached—are referred to without elaboration as "the culprits." No attention whatever is given to the concept of an accused being innocent until found guilty. In this case, the "trial" is only to decide a question of *how much* guilt each accused should be attributed with.

The final sentence of the letter is one of the most impor-

tant:

> May I ask of you, however, not to mention anything about this letter to any of the SS people whose address you may know, as they are completely unaware of my investigations.

It is quite obvious that the secret inquisition is celebrating a merry little dance here. It is not until the "crime" has been plucked out of thin air and given form (through the adequate securing and briefing of "witnesses") that the accused is even informed of the investigation. By this time, normally, he has had it. If he does not confess at once he is taken into "close custody pending investigation," with all that that entails. It reminds one of the medieval witch trials, where the witch was thrown into the duck pond. If she drowned, she must have been innocent. If she survived, it was obviously only through witchcraft, so she was hanged or burned anyway.

It should again be emphasized that this document is certainly not the only one of its kind. One can be certain that the investigations were pursued by this or a similar method in all NS trials.

If the intention was indeed to make use of the NS trials as an aid in "Re-education"—as General Prosecutor Bauer openly admitted—then it was necessary to create the complementary judicial framework as well. This purpose could not have been achieved if every defendant had been tried under normal criminal court procedures. The background of "contemporary history" to which the investigators of these trials attached the greatest value could hardly be demonstrated in individual criminal procedures. It was for this reason that mammoth trials were organized for every single concentration camp, with the trial name corresponding to the camp name.

This was, of course, not at all possible without manipulating the jurisdiction of the courts to a certain extent. The principle laid down in constitutional law that nobody may be diverted from his court of legal jurisdiction[34] was—to put it mildly—interpreted rather generously in this process. In legal principle, there were various courts exercising jurisdiction over most of the NS defendants; namely, either the court of their place of residence (Article 8 StPO), or the

court of the place of their arrest (Article 9 StPO).[35] However, for reasons of convenience the Criminal Code also specifies a location based on personal or factual considerations (Art. 13 in conjunction with Art. 3), the requirements of which cannot be explained in detail here. One thing is certain, however: there is no way that the staged NS trials were expedient from a legalistic standpoint—the equitable administering of justice. Indeed, as the well-known lawyer Laternser said in regard to the Auschwitz Trial, which lasted two years with 20 defendants:[36]

> It is impossible for a jury of 3 professional- and 6 lay-judges to deliberate on evidence submitted over 20 months, then decide on the verdict with the necessary conscientiousness, and then deliver the sentence, with the essential proper care and attention. What the Prosecutors and the courts are submitting to the jurors for judgement exceeds human abilities. The court was in a hopeless situation, and with it justice was also . . . in immense danger . . .
>
> Is it reasonable to expect the judges to base their judgement and sentence (which may well be catastrophic for the defendant) on their recollection of the detailed evidence of 350 witnesses, the first of whom had been heard 18 months beforehand? Apart from the most dramatic cases, it is very unlikely that the court would even remember the names of individual witnesses, never mind the important details of his or her testimony, or whether or not the testimony carried any legal weight. How on earth could it be possible to adjudge the credibility of a witness 18 months after hearing him? In such a situation justice—and with it every single defendant—will be in the greatest peril.

Laternser's remarks about the Auschwitz Trial are undoubtedly applicable to any other criminal trial of such a magnitude. It is obvious that his remarks apply equally to the Majdanek Trial, which has now been running for over 5 years. What Laternser did not see, or did not say, was that justice is the lowest priority in NS cases, including the Auschwitz case. The accused, in trials of this kind, are in reality only tailor's dummies serving a higher purpose.

Without examining the case files we cannot say for certain how the shifting of jurisdiction in NS trials actually

came about. Presumably in many cases the proceedings were instituted in accordance with Article 13a. This article states that the Federal Court may determine the competent court in cases where a competent court does not exist or is unspecified under the criminal Code. It was on the basis of this Article that the Frankfurt Landgericht (State Court) was declared competent.[37] And there are quite a number of indicators to show that this was no coincidence.[38] Perhaps it was also no coincidence that the arch-Zionist Fritz Bauer was resident in Frankfurt at that time.

But on the other hand, it is debatable whether or not Article 13a was applicable in this case, because all the defendants had a place of residence within West Germany, so therefore the competent court ought to be determined as the court administering over their place of residence. It appears that this provision of the Criminal Code was deliberately twisted for different reasons. For example, we learn from Rückerl himself that at the suggestion of the Central Office, the *Bundesanwalt* succeeded in having the Federal Court determine Düsseldorf as the venue for the Sobibor Trial, in accordance with Article 13a.[39] This decision effectively interrupted the Statute of Limitations, and so the survival of this enormous trial was ensured. However, neither of these actions corresponded to the meaning and intention of Article 13a.

Since we hear from the horse's mouth itself, the NS trials are part of a re-education program (Bauer and many others have said so, both explicitly and implicitly[40]) I have no hesitation in describing these trials as "show trials." The most essential prerequisite for a show trial is a political objective of some kind. The idea is to intimidate the population or influence "public opinion" in some manner.[41] In other words, the objectives in an NS trial have little or nothing to do with the pursuit of justice which is the objective in a normal criminal trial. These show trials are not at all unique to totalitarian countries. The Western Allies demonstrated that with their "war criminal trials" in occupied Germany just after the war. This proves that "democrats" are just as prone to show trials as communists.

It is most certainly a political objective to attempt to re-educate the German public, so that they have a "correct"

conception of the history of the Third Reich era, which intention has been openly admitted. We can find admissions of this political intention in the various candid remarks of the Prosecutors and persecutors themselves, for example in Martin Broszat's foreword to Rückerl's book *NS Extermination Camps Reflected in the German Criminal Trials.* And in the case of the Auschwitz Trial, we have to thank the attorney Laternser for reporting many of the candid admissions of the Prosecution in his book *The Other Side of the Auschwitz Trial.*

Whether or not a criminal trial can be turned into a show trial depends on the judges who preside over the trials. In a normal criminal trial the judges are expected to be free of all prejudices, both critical and factual. It is further expected that all evidence be heard impartialy and that it should cover only relevant matters. Finally, it must also be expected that the president conducts himself correctly and ensures that the atmosphere of the trial is free from duress.

It is in the nature of show trials that all or most of these requirements are disregarded. The trial materials available to us in regard to the Auschwitz Trial at Frankfurt,[42] the Belzec Trial, the Sobibor Trial, the Chelmno Trial, and the two Treblinka Trials[43] are sufficient evidence to prove that these were conducted as show trials. For all the other trials, the materials are not available, but there is no reason to believe that these trials were run any differently.

The fact that the Auschwitz Trial was a typical show trial cannot be characterized better than to quote the words of the principal defense counsel, Dr. Laternser. He states:[44]

> In the larger international criminal proceedings in which I took an active part, there was never at any time—not even before the IMT at Nürnberg—such a tense atmosphere as at the Auschwitz Trial. Those other trials were all carried out much more matter-of-factly, even though they took place shortly after the end of the war.

Nowhere could a more shattering indictment of the trials be found, for the victors' justice of the Allied war crimes trials has been condemned not just in Germany, but throughout the World, as a mere show trial.

An equally scathing condemnation of the trials was made only a few days after the opening of the Auschwitz case in Frankfurt, when a Swiss newspaper commented that the presiding judge "was obviously the best public prosecutor in the courtroom." [45]

It is axiomatic that historical truths quite simply cannot be uncovered in such an atmosphere.

Anyone taking the trouble to monitor only one day's hearing of the current Majdanek Trial in Düsseldorf cannot fail to agree that nothing at all has changed since 1965. But of course, a cynic would ask what can be expected of judges who make themselves available for trials of this sort?

This atmosphere of bias can only but have an undermining influence on the quality of evidence; the core of the trial itself. This bias is grounded on the basic position that the extermination of the Jews is an "undebatable fact." It even appears that not only are the public prosecutors and judges falling victim to this prejudice, but unfortunately so too are most of the defense counsel. One can only speculate as to what circumstances brought this about. It is probable that the blame lies with the "re-education program" which lasted several decades, and which was uniformly conducted by the mass media. However, the allegations contained in the writs of indictment are in most cases so absolutely absurd that any sober-minded legal person would have smelled a rat right away. Therefore one cannot help but conclude that the ready acceptance of this "Holocaust" legend was largely based on pragmatism. Perhaps these people were afraid for their jobs, and this fear made them so uncritical of the court's preconceptions that it shed severe doubt on their common sense.

In spite of the prejudice throughout every phase of the trials—noticeable even on the judges' bench—the courts act in all NS trials as if the only thing to be decided is the question of the extermination of the Jews; but this is only a smokescreen. The handling of the evidence shows that no other conclusion regarding the "extermination" is allowable. Such arbitrary rules for the acceptance of evidence are, it appears, allowable under Article 261 of the Criminal Code, which provides for the judges determining evidence acceptability, not the Code itself. But where the NS trial courts do violate the rules is in regard to Article 244,

paragraph 2, which states that the hearing of evidence is to be extended *ex officio* to all facts and all items of evidence which might have "importance for the verdict." Conversely, evidence which is totally irrelevant to the trial in question, but which props up the overall "extermination" legend is admitted into evidence willy nilly.

All of this becomes particularly clear when looking at testimony given by "experts." Experts act as assistants to the judge. Their purpose is to convey to the judge any factual knowledge which he does not have himself. This knowledge usually involves technical or medical problems.

However, in the NS trials most of the "experts" gave evidence mostly on matters of contemporary history, far exceeding the forensic and pathological guidance which might have been needed, and most definitely not contributing anything of relevance to the actual charges against the actual defendants. For example, at the Auschwitz Trial at Frankfurt, "experts" from the IHR's mirror-image in Munich, the Institute for Contemporary History, gave their opinions on subjects like: "The SS as an Instrument of Power," "The Kommissar Order and the Mass Executions of Soviet PoWs," "The Development of Nazi Concentration Camps," "Nazi Policies Toward Poland," and "The Extermination of Jews in the Third Reich."[46] All of these experts' opinions had little or nothing to do with Auschwitz. The central question of the alleged existence of "gas chambers" was touched on only in the last "Opinion" cited. Even then, the subject was skated over with just a couple of sentences quoted from the bogus "confessions" of Auschwitz Commandant Rudolf Höss. There was simply no expert opinion at all submitted on important technical questions, such as the application and effects of Zyklon B, the technical requirements and combustion time necessary for the cremation of corpses in a crematorium, and many other such matters. In view of the often fantastic allegations made by witnesses, a responsible court should have gone into such questions methodically and in detail.

In regard to this handling of expert opinion, Laternser the defense counsel quite rightly speaks of "experts' opinions in a vacuum" and of the "lack of relevance of expert opinion in regard to the actual charges."[47] It is obvious that these

"expert opinions" were only part of the theatrical show. They were a kind of crash-course in contemporary history—from the "correct" angle of course—laid on for the benefit of the public, press, and perhaps also for the participants in the trial.

In other NS trials the procedure was identical. This can be seen by referring to Rückerl's latest book *NS Extermination Camps Reflected in the German Criminal Trials*. The author quite candidly admits that the "historical summary" included in the judgement (!) at the Sobibor Trial in Hagen, given on 20 December 1966, was "largely identical . . . in all essential points" with that of other courts adjudicating NS trials.[48] It is quite obvious that the same "experts" were called up again and again to give their "opinions." Even more disturbingly, the experts often incestuously base their "knowledge" and "opinions" on "expert opinion" submitted at previous NS trials.[49]

In normal trials, a forensic expedition to the scene of the crime would yield great results. But in the case of the NS trials, trips to the former camps are organized purely for showmanship. The camps are, of course, no longer in their original condition. Laternser makes the following rather reserved comments in regard to the former Auschwitz concentration camp:[50]

> Twenty years after the event, an inspection of the locality throws up many contradictions. After such a long time the natural changes alone create an entirely different scene. Furthermore, these sites have now been at least partially turned into museums. The establishment of a museum necessitates extensive reconditioning work as well as . . . *tendentious elaborations* . . .

Inspection tours of this kind simply cannot be relevant as evidence. No doubt the taxpayer's money is wasted here, but in view of the costs associated with these anachronistic and needless trials, this is apparently of little concern.

Concerning documentary evidence submitted in the trials, many things can be pointed out. Very often the documents do not prove what they are claimed to prove; they refer to some totally different matters. Those documents which do give specific, relevant information—such as the Gerstein report, the Pery Broad report, or the Cracow re-

port of Höss—are obviously fabricated. In spite of the impossibilities, internal contradictions, and flaws of these published accounts, no court has yet deemed it necessary to insist on the presentation of the original manuscripts, and to have their authenticity checked by qualified and independent experts. On the contrary, the courts put great store by such publications, and explicitly exclude any proper examination of the originals:[51]

> The established facts of the case are based on . . . the documents that were read out in court and quoted in excerpts. These had been submitted to the court in the form of photostats or published copies, and their conformity with the originals is not doubted in any way.

Evidently, the courts were not allowed to harbor any doubts about the extermination of the Jews, either. Judges must hang up their common sense in the cloakroom before presiding over courtroom NS trials.

This sorry state of affairs also pertains to witness testimony. Anyone with any legal experience knows that witnesses are generally the most unreliable evidence one can exhibit. For this reason, their testimony must be checked with particular care; in particular those statements which are based on hearsay. Incredibly, as Laternser reports,[52] the President of the Auschwitz Trial openly declared during the first stage of the trial that "a high importance must be attached to hearsay evidence, exactly because such a long time elapsed since the event."

With such an attitude displayed by the judges, it is not surprising that many witnesses in the NS trials spoke nonsense, while the court swallowed every word. Or rather, they pretended that everything was believable, even though they knew in their hearts it was not. When justifying the Auschwitz sentences the judges pointed out:[53]

> The court has available to pass a verdict almost none of the criteria which are available in a normal murder trial. We cannot obtain a detailed picture of the actual events at the time of the murder. The dead bodies of the victims are absent. Post mortem records made by the experts regarding the time and cause of death do not exist. Nor are there any traces of the murder weapon, or forensic links to the mur-

> derers. Only in rare cases has it been possible to check the statements of witnesses to see if they hold up to physical corroboration.

These words speak for themselves. It is not news, but nevertheless it is worth noting, that there are no traces of gas chambers at Auschwitz at all (although this term was vaguely and euphemistically circumscribed by the Frankfurt court with the term "murder weapon"). The facility at Auschwitz now on display to visitors from all over the world corresponds roughly to the "gas chamber" swindle that was staged by American Jews immediately after the war, at Dachau.

The justification goes on:

> Therefore, the only checking the court could do was in regard to the credibility and truthfulness of the witnesses . . . and in certain cases the court has not accepted witness testimony where it was apparent that egomania or some other reason caused the witness to tell a cock and bull story.

Would that it were so, and if we were not in possession of two professional and comprehensive accounts of the Auschwitz trial, we might even have to accept this. But on examing the two opposing books on the trial, we find that there was hardly a careful scrutiny made of the witnesses' claims. Two examples will illustrate.

The first is a statement made by the former SS judge (but a "good" Reconstructed German!) Dr. Konrad Morgen, who maintained a legal practice in Frankfurt after the war. He reported to the court about his visit to the "extermination camp Birkenau" as follows: [54]

> In the giant crematorium, everything was spic and span. There was not a thing to indicate that only one night before, thousands of people had been gassed and burned. Nothing was left of these people; not even a grain of dust on the oven fixtures.

Leaving aside for the moment that in those days (1944) according to other "credible" witnesses, and even "official" reports, the "gassings and burnings" took place night and day without interruption, the question arises as to what

made Morgen think things like that had happened the night before? Naturally, the court did not ask questions of that kind. One might give credit to Morgen for his imagination, but not for his veracity! By the way, when he was interrogated as a witness before the IMT tribunal, Morgen had located the fantastic "gas chamber" at the industrial area of Monowitz, which was 6 to 8 kilometers away from Birkenau.[55] It is quite possible that the Frankfurt judges were unaware of this detail, but it would have been their duty to inform themselves of Morgen's earlier statements before giving his testimony any credence at all.

A further example of the gullibility of the Auschwitz Trial judges were the statements of the particularly garrulous Czech witness, Filip Müller.[56] He reported, among other things, that the "Chief of the Crematorium, Moll" had "thrown a child into the boiling fat of dead bodies which had collected in the trenches around the burning-pit . . ." He was talking about a pit in which dead bodies were incinerated and was allegedly situated next to one of Birkenau's four crematoria, and is occasionally mentioned in Auschwitzian literature. Presumably, this "witness" had encountered this physically impossible nonsense in some of the Auschwitziana. He even elaborated to make it into a duplex:

> The pits measuring 40 meters in length, 6 - 8 meters in width, and 1½ meters in depth, had depressions at their ends, into which the human fat flowed. The prisoners had to baste the bodies in this fat so that they burned better.

It is incredible that experienced judges give credit to these obvious lies instead of discontinuing at once any hearing of such "eye-witness" accounts. Even worse, the court actually referred to this liar's statements on various occasions when justifying a sentence, particularly those of Stark, Dr. Lucas and Dr. Frank.[57] After all this, who can have any confidence at all in the court's assurances that the veracity of the witnesses had been "checked with particular care"? One is left to remain in wonderment about the statements of those "witnesses" who were *not* considered credible!

Let us now take a brief look at the results achieved by the NS trials. We can assess whether or not the holding of the

trials furthered the great insight into contemporary history which they were supposed to have done at the outset. First, let us look at the statement of the jury at the Sobibor Trial, at Hagen, dated 20 December 1966. The statement concerns the "walk-in extermination" programs which were supposed to be identical at each of the three camps affiliated to the "Action Reinhard" (actually a complete misuse of this term which only refers to the rules for disposal and storage of internees' belongings):

> Under the pretense that they were to be "re-settled" the Jews were shipped in railroad convoys . . . directly to the railroad sidings inside the camp perimeter. Under the further deception that the new arrivals had to disrobe and take a shower, they were herded, batch by batch, naked, into gas chambers camouflaged to look like shower baths. Once inside the shower baths, the doors were locked by key, and they were killed by the exhaust gases of a combustion engine outside. The gases were conducted through a specially installed piping system into the individual gas chambers. After about 20 to 30 minutes, the dead bodies were taken out of the gas chambers by a Jewish work party. Their body orifices were searched for hidden jewelry and gold teeth were broken out. Subsequently, the bodies were initally stacked in large prepared pits, and later burned directly in large fires over iron grids. [58]

This description is, of course, nothing but the recycling of one of the oldest atrocity tales which was being circulated in the camps during the war, as Rassinier has so effectively proven.[59] Shortly after the war, there was hardly a camp where the "shower-baths" were not supposed to be for "gassing" prisoners. We are unable to tell from Rückerl's synopsis of the judgement how it was that the court arrived at its "knowledge" of the facts. But we can have some idea of their attention to detail when we note that they concluded that the "Zyklon B" had been conducted into the "gas chamber" from "gas bottles!"[60] (Zyklon was, of course, supplied from the factory in tin cans, in solid form.)[61] Furthermore, the technical possibilities and practical problems involved in this supposed method of killing could only be addressed by a forensic or pathological expert—but none was ever called.

The alleged six "gas chambers " of Belzec had dimensions of 4 x 5 meters each, according to the judgement handed down at Munich after the Belzec Trial which lasted only four days (from 18 to 21 January 1965). In these six chambers, about 1500 people could be killed in one gassing, apparently.[62] The judges obviously did not bother to check this calculation, for if they had, they would have discovered that each gas chamber would have had to accommodate 250 people at one time, or 12 - 13 people per square meter! [63]

Reading all this, one wonders if the judges still have their brains turned on when they repeat unquestioningly, and in their judgements, the outlandish testimony of such "witnesses." A typical example is to be found in the judgement after the Auschwitz Trial.[64] On page 99 we find that:

> in the case of Crematorias I through IV . . . the rooms where people took their clothes off, and the rooms for gassing were underground, and the furnaces were above ground.

On the following page the court goes on to assert that in the case of Crematorias III and IV the Zyklon B "was thrown in through a small side window." How this can be done in a room that is situated underground remains a secret known only to the court!

This contradiction is obviously generated by the diverse descriptions proffered by the different "eye-witnesses" at Auschwitz-Birkenau. Some say the alleged "gas chambers" were wholly underground. Some say that they were wholly above ground. And some say that they were half and half. Everyone is invited to make his or her own choice. The court just picked a cross-section of testimony "descriptions" out of a hat, patched them together, and passed sentence.

In conclusion, a few words should be said concerning the attitude of the defendants in these NS trials. It has been said that "not a single defendant has ever denied the extermination of the Jews."[65] Rückerl even goes on to claim that in addition, every single one of the accused had admitted their "participation in the killing of Jewish men, women and children on an industrial scale" and that the defendants independently "provided descriptions of the functioning of the extermination apparatus in every detail."[66] Whether or not the first allegation is correct, I do not know; but for rea-

sons to be explained I consider this possible. Rückerl's second contention, however, is incorrect. This allegation was not backed up with proof at all.

In actual fact, during the main Auschwitz Trial, not one of the 20 defendants described "the functioning of the extermination apparatus in every detail." The overwhelming majority of the defendants, including the two adjutants of the camp commandant, had "only heard about these things." Three of the accused pretended, it is true, that they were present during individual "gassings," but these "witnesses" were unable to furnish any details of the procedure used.

Rückerl's treatment of a very few statements made by the defendants were not made during the trial itself, but several years beforehand. They are not the statements of an accused person. Rückerl claims that he introduced and evaluated only that material from the preliminary arraignment hearings which was either "not disputed or was legally established" at the main trial later.[67] But this does not change anything at all. For example, Rückerl quotes a statement of defendant Oberhauser, which was made more than two years before the main trial[68] and which can no longer be verified. At the main trial, Oberhauser refused to make any statement at all on the matter[69] and thus he neither contested the evidence nor did he acknowledge it as correct. As for the facts being in the end "legally established by the court" this carries no weight at all—we have already seen what nonsense was "established" by the court presiding over the Belzec Trial.

Moreover, it is passing strange that a legal beagle like Rückerl should endeavor to support the Extermination myth with the (real or alleged) confessions of defendants. Every criminal lawyer knows that there have been numerous cases throughout criminal history where it turned out that innocent people had confessed to crimes. If Rückerl's argument is correct, then it could be asserted with similar certainty that witches did indeed exist, for the "facts" were described in thousands of witch trials, where the accused would independently "confess" and "describe in every detail" their "crimes." By no means all of these confessions came about through torture, either; many were voluntary.[70]

However, the question does remain as to why so many of the accused accepted the general thesis of the "Extermination of the Jews" while disputing only their personal participation in it—the "cog in the machine" defense strategy. The explanation lies in the circumstances where these defendants were kept in close custody "pending investigation" for many years, and perhaps subjected to brainwashing. Finally, after the opening of the trial proper, they found themselves confronted with clearly prejudiced judges, submerged in an hysterical environment, and had to adapt as far as possible to the unchangeable conditions. Anyone would have done the same, especially if he knew himself to be deserted by everyone, including his former comrades. Indeed, as Rückerl himself points out, this "I only obeyed orders" strategy was adopted by almost all the defendants, and provided at least a chance for a milder punishment or even acquittal.[71] To have disputed the *sine qua non* of the Holocaust mythology would have almost certainly enraged the court at the defendant's lack of humility, respect, and reverence for the dead.

But even the "cog" strategy was not without pitfalls, for the courts generally proceed from an assumption that the "orders" to bring about the accused's participation in the Jew-killing were illegal in the first place, and therefore ought not to have been obeyed. In addition, the courts also rejected the argument that the accused might be at risk himself for failing to obey an order, as laid down in Articles 52 or 54 of the St GB (Criminal Code). The only benefit to the accused with this strategy is possible mitigation of sentence if it can be shown that the defendant actually took the trouble to ponder the legality of his orders before ("mistakenly") deciding they were legal, and in the second case it must be shown that the accused at least *tried* to extricate himself from the "Catch 22" situation where it was his life, or the victim's.

In other words, the defendants had the choice of either denying the "Extermination" and being certain of severe punishment, or acknowledging the "reality" of the "Extermination"—which the court had pre-determined anyway—and then claiming some excuse or other, and thus at least having a chance of a milder sentence.

In such a situation, any realistic defense counsel would surely have advised his client to take the route of least risk of punishment. And who would reproach these hapless victims of modern witch-burning, who like anyone else, were more concerned with their heads than with historical truth?

These latter considerations illustrate particularly well that the NS trials hinder rather than help in the search for truth about the camps. The only way the truth can ever come out would be if there was declared an amnesty for all alleged "war crimes." But this is not going to come about; no one in authority is the least bit interested in finding out the truth.

There is only one really relevant truism to come out of the NS trials: the trials are truth positive that our age—just like the Medieval Ages—is still not free of blind faith in dogma, and persecution mania for those who dare to dissent!

FOOTNOTES

1. That becomes especially clear in the case of the article by the staff of the Munich Institute of Contemporary History entitled "Organisierter Massenmord an Juden in nationalsozialistischen Vernichtungslagern", *Vierteljahrshefte für Zeitgeschichte*, 1976, no. 2, 105ff, almost simultaneously published as Beilage B 19/76 of the weekly *Das Parlament*. See also the Foreword by Broszat in Rückerl (1977).

2. *Bundesgesetzblatt I* (1965), 315.

3. The period of the statute of limitations was thereby conveniently extended retroactively. The measure was therefore also highly controversial in the Bundestag. See the *Bundestagsprotokolle* IV/170, 8516ff and IV/175, 8759ff.

4. Rückerl (1971), 19.

5. *Bundestagsdrucksache* IV/3124, 17ff.

6. *Entscheidungen des Bundesverfassungsgerichts*, vol. 25, 269ff.

7. Ninth Strafrechtsänderungsgesetz of 4 August 1969, *Bundesgesetzblatt I* (1969), 1065. Also *Bundestagsprotokolle* V/243, 13554ff.

8. See also Löwe-Rosenberg, Intr., Ch. 12, margin nos. 79-90.

9. Treaty for the settlement of outstanding questions of the war and the occupation, in the version of the announcement of 30 March 1955, *Bundesgesetzblatt II* (1955), 405ff.

10. Rückerl (1971), 13-21.

11. Also extensively Kern, 233ff.

12. *Die Zeit* (19 Aug 1960). See also Butz, 47.

13. Schrenck-Notzing, 274.

14. Burg, 28.

15. Langbein, vol. 1, 49.

16. *Allgemeine Jüdische Wochenzeitung* (16 Dec 1977). Also *Deutsche National-Zeitung* (30 Dec 1977). 3. Burg speaks of "Zion's Rule" and claims exertion of influence of the Jewish B'nai B'rith (see especially pp55ff), which amounts to the same thing.

17. Rückerl (1971),21.

18. Rückerl (1971), 21, 23.

19. Rückerl (1971), 25.

20. Rückerl (1971), 44, 46.

21. Rückerl (1977), 20.

22. See above all Rückerl (1971), 25-29, 43-46, 53-58. Also Rückerl (1977), 42ff.

23. Burg, 109.

24. Channel 2 (3 Mar 1978, 9:20 PM).

25. Langbein, vol. 1, 22ff, 31ff.

26. Rückerl (1971), 25n.

27. Burg, 122.

28. Rückerl (1971), 29.

29. *Unabhängige Nachrichten* (1977, no. 7), 9f.

30. Laternser, 85ff, 151ff, 349ff.

31. Among them the name of Mussolini-rescuer Otto Skorzeny, who never belonged to the camp guards: no. 405 of Appendix III.

32. Nos. 316 and 317 are photos of Skorzeny.

33. Austrian historian Dr. Scheidl speaks of more than 80% as criminals. Scheidl, vol. 3, 32f.

34. *Grundgesetz*, Art. 101, par. 1.

35. The location of the act comes into question as a venue only for domestic acts. *Strafprozessordnung*, Art. 7.

36. Laternser, 12f.

37. See Naumann, 13, who surely speaks, obviously erroneously, of Art. 13a of the *Gerichtsverfassungsgesetz*. This long suspended determination concerns however justices of the peace in the American occupation zone.

38. Langbein, vol. 1, 30f.

39. Rückerl (1977), 45f.

40. Rückerl (1977), 19ff; Naumann, 7, speaks of the "social pedagogical significance" of the Auschwitz trial.

41. *Der Grosse Brockhaus* (1956), vol. 10, 332; also *Brockhaus Enzklopädie*, vol. 16, 582.

42. The books by Langbein, Laternser, and Naumann.

43. Rückerl (1977).

44. Laternser, 28f.

45. Cited by Laternser, 33, who unfortunately does not give the name or the date of the newspaper in question.

46. Laternser, 83f; Broszat.

47. Laternser, 82.

48. Rückerl (1977), 87, 90ff.

49. See my study "Historiker oder Propagandisten?", published as no. 2 of the series Zur Aussprache, Deutscher Arbeitskreis Witten, 5810 Witten, Postfach 1706.

50. Laternser, 48ff, 411.

51. From the judgement of the Bonn court of 30 March 1963 in the so-called Chelmno trial. See Rückerl (1977), 293f.

52. Laternser, 29.

53. The judgement is thus far unpublished. A copy was available to me for a few days during my disciplinary hearing.

54. As quoted by Langbein, vol. 1, 144. See also Naumann, 112.

55. *IMT*, vol. 20, 532ff, 550f.

56. For the following see Langbein, vol. 1, 89 and Naumann, 183f.

57. *Urteilsgründe*, 116, 254, 472. See also Langbein, vol. 2, 884f, 889, 893.

58. As quoted by Rückerl (1977), 107f.

59. Rassinier (1978), 90.

60. Rückerl (1977), 106.

61. NI-9912 (directions for the use of Zyklon for disinfection); copy in the author's files.

62. Rückerl (1977), 133.

63. Rückerl (1977), 203f; Rückerl (1971), 48.

64. The judgement is thus far unpublished. A copy was available to me for a few days during my disciplinary hearing.

65. Publisher's Preface to Rückerl (1977).

66. Rückerl (1977), 25.

67. Rückerl (1977), 32.

68. Rückerl (1977), 136f.

69. Rückerl (1977), 83.

70. Soldan-Heppe; *Damals* (1977, no. 5), 459ff.

71. Judgement excerpt in Rückerl (1977), 314ff.

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The Enigma of Lawrence

DESMOND HANSEN

T.E. Lawrence was born in North Wales on 15 August 1888. He was the illegitimate son of Sir Thomas Chapman, an Anglo-Irish baronet. His mother was Scottish. He became a legend in his own time as Lawrence of Arabia—a brilliant active life which ended in a motorcycle "accident" when he was only 46. Many famous people attended his funeral: statesmen, writers, politicians. Winston Churchill wept and called him "one of the greatest beings of our time." Lawrence is buried in a simple grave at Moreton in Dorset, which together with his cottage at Clouds Hill nearby has become a shrine to his admirers and all people dedicated to the ideals of British and Arab nationalism.

When told of the tragic death of T.E. Lawrence, Sheikh Hamoudi of Aleppo exclaimed in his grief: "It is as if I had lost a son. Tell them in England what I say. Of manhood, the man; in freedom free; a mind without equal; I can see no flaw in him."

Lawrence was indeed a very great man, a great thinker and a great military leader and strategist. He planned, organized and led a national rebellion of the Arab peoples and gave them the first opportunity in 400 years to become an important Middle Eastern power. But for Zionism he would have succeeded in his plan. Unfortunately his work was betrayed by Anglo-French and Zionist interests over which neither he nor the liberated Arabs were powerful enough to prevail. As Lawrence himself put it, the opponents of Arab nationalism had bigger guns, that was all.

When war broke out in 1914, Lawrence was 26. He was fluent in Arabic, he had a deep knowledge of Arab tribalism and knew Arabia better than any soldier living. He was drafted into Military Intelligence with the rank of Captain. Several highly independent intelligence operations were

given to him. One task was to make a personal approach to the Turkish Commander, Khahil Pasha with a bribe of £1 million to allow Major General Townsend's beseiged force of 12,000 British soldiers at Kut who were starving, to go free. The offer failed and the survivors had to surrender.

The historic role Lawrence was to play as leader of the Arab revolt did not emerge until January 1916 when he became attached to the Arab Bureau in Cairo. By then, spurred on by British suggestions, the Arabs had attempted a revolt against their Turkish overlords by attacking the fortified city of Medina. Sir Henry McMahon, Kitchener, and others in Cairo conceived the idea of harnessing the forces of Arab guerillas to help defeat Turkey. Acting on initiative, promises were made to the Moslem Arabs of independence if they united and fought alongside the Christian British forces under the direction of British officers. The British Government endorsed the agreement and Lawrence accepted the task of planning and organizing the campaign under the nominal sovereignty of Feisal, Prince of Mecca.

In his epic work on the Arab revolt, *Seven Pillars of Wisdom*, Lawrence describes his personal feelings and attitudes; especially his bitterness when his success was undone by the governments of the victorious powers. For, Lawrence knew by November 1917, that all the Arab efforts and his own were to be betrayed. The aims of the Balfour declaration and the Sykes-Picot plan were to create a Jewish state in Palestine and partition the rest of Arabia between British and French colonial interests—which meant Rothschild interests. Although the full implications may not have dawned on Lawrence, the mere fact that the French were to get Syria was bad enough; hence his bitterness; but also his self-mortifying determination to entrench the Arabs in Damascus ahead of Allenby and the British Imperial forces at all costs to try to sabotage the conspiracy.

Lawrence at the head of the Arab armies had captured Damascus and installed a provisional Arab government with himself as head, deputizing for King Feisal. Three days later he left Damascus having established a semblance of order over which Feisal could stake his claim. The objective was an Arab State with Damascus as the capital. But soon

this was overthrown by the French with considerable bloodshed. France was determined to stick by the Picot demands and annex the whole of Syria and this was done with force which the Arabs were unable to resist. Feisal, having been robbed and deposed of his kingdom in Syria was fobbed-off with Iraq and Lawrence was called back in 1921 to inspire and guide this make-shift policy. So after 400 years of Turkish rule, the Arabs were once again a force to be reckoned with in the modern world, though very much below the power and strength which Lawrence had intended for them.

After his efforts in the Colonial Office in 1921-22, working alongside Winston Churchill, he tendered his resignation once Feisal had been enthroned in Iraq. As a measure of recognition (and to attempt to placate the bitterness he held towards the allies) the British Government offered Lawrence the position of Viceroy of India. He turned it down; and as a measure of his disdain enlisted in the ranks of the Royal Air Force under the name of Ross. He was discovered while working at the Royal Aircraft Establishment, Farnborough and discharged. After all, he had been a full Colonel in 1918. He enlisted again, this time in the Tank Corps—adopting the name of Shaw. In 1925, he succeeded in getting transferred back to the RAF. But he was never given any rank beyond Leading Aircraftsman. Usually, it is said that this was due to Lawrence's lack of ambition. But the truth is, he was kept down. After all, he had committed the unpardonable offense of spurning the Establishment.

Lawrence moved in a wide circle of influential people, many of whom were associated with the Round Table and other quasi-political groups. During the early thirties, he became friendly with Lord and Lady Astor and the so-called "Cliveden Set," Geoffrey Dawson, editor of *The Times* was a life-long friend and sponsored Lawrence's fellowship of All Souls College, Oxford in 1919-20 in order to write about the Arab Revolt. Dawson, Lioned Curtis, the Mosleys and the Astors were all supporters of the idea of a central European bulwark against Soviet Communism, in the shape of National Socialist Germany and Fascist Italy. Equally they were anxious to curtail French military expansionism, especially where this was likely to affect British possessions in the Middle East. To all this, Lawrence was a subscriber,

though for security reasons while he was in the RAF he would have had to lie low, being a signatory to the Official Secrets Act. Also, his friendship with people like George Bernard Shaw the Socialist and Henry Williamson the Blackshirt would have been viewed with great suspicion by the authorities. Just exactly what was said or planned at some of these private meetings at which Lawrence was present may never be known.

What is known however is that Lawrence had been under some pressure from Henry Williamson and others to meet the leaders of National Socialist Germany including Hitler.

"The new age must begin . . . Hitler and Lawrence must meet . . ." wrote Henry Williamson. Lawrence had been out of uniform for barely a month when press reporters besieged his cottage, Clouds Hill, Dorset. When was he going to see Hitler? Was he prepared to become a dictator of England? He avoided these awkward questions by leaving his abode and touring the West Country, but not before the press had physically attacked his cottage, throwing rocks at the roof and smashing the tiles. Lawrence had to use his fists on one man. Then the police brought in day and night protection.

On 13 May 1935, he wheeled out his massive Brough Superior motorcycle for the last time and rode down to Bovington camp to send a telegram in reply to a letter received that morning from Henry Williamson, proposing the vital meeting with Adolf Hitler. The telegram of agreement was dispatched and then on the way back the accident happened. He was just 200 yards from the cottage. At least four witnesses saw it: two delivery boys on bicycles, an army corporal walking in the field by the road and the occupants of a black van heading toward Lawrence. After the crash the black van raced off down the road and the corporal ran over to the injured man who lay on the road with his face covered in blood. Almost immediately an army truck came along and Lawrence was put inside and taken to the camp hospital where a top security guard was imposed. Special "D" notices were put on all newspapers and the War Office took charge of all communications. Police from Special Branch sat by the bedside and guarded the door. No visitors were allowed. The cottage was raided and "turned over," many books and private

papers were confiscated. Army intelligence interrogated the two boys for several hours. The corporal was instructed not to mention the van as being involved in the accident. Six days later Lawrence died and two days later an inquest was held under top security which lasted only two hours. The boys denied ever seeing a black van which contradicted the statement by the army corporal who was the principal witness. But no attempts were made to trace the vehicle and the jury gave a verdict of "accidental death." He was buried that same afternoon.

The following year, 1936, saw the banning of political parades in uniform and the forced abdication of King Edward, another patriot who like Lawrence had to be disposed of by the warmongers who were determined to destroy both Germany and Britain in another European war. And they succeeded.

On Lawrence's gravestone is carved these words: "The hour is coming and now is when the dead shall hear the voice of the Son of God and they that hear shall live."

About the Contributors

DR. REINHARD K. BUCHNER was born in 1925 in Darmstadt, West Germany. He is descended from a long line of distinguished academics, including Eduward Buchner, who won a Nobel Prize for his 1907 research on yeast enzymes; Fritz Buchner, whose book, *Force and Matter* influenced Einstein; and Karl Buchner, a famous chamber musician. After the war he resumed his education, obtaining his BA in physics at the University of Mainz in 1953, and his MA (physics) and doctorate (engineering) from Aachen a few years later. Since 1963, Dr. Buchner has been a professor in the department of physics and astronomy at California State University in Long Beach, where he became a full professor in 1972.

DR. WILHELM STÄGLICH was born in Hamburg and grew up in Rostock. In the Second World War he served as a flak artillery officer. He studied law and political science at the University of Rostock and the University of Goettingen from where he graduated in 1951 with a doctorate in law (Dr. jur.). For 20 years he served as a judge in Hamburg. In 1973 Dr. Stäglich published his wartime impressions of Auschwitz, where he was stationed in 1944, in the monthly journal *Nation Europa*. A massive slander campaign was started against him in the West German press. His salary was cut by 10 percent and, in 1975, he was forced into premature retirement with a 20 percent cut in pension. Since then, Dr. Stäglich has devoted himself to scholastic historical and legal research and writing. His 498-page book, *Der Auschwitz Mythos* (*The Auschwitz Myth*) appeared in Spring, 1979 and is currently being translated into English by a U.S. publisher. The West German government's legal campaign to silence him is still continuing in the courts. Dr. Stäglich has contributed numerous articles to various German periodicals on the holocaust question. This is his first in English.